KNOWLEDGE
OF
THINGS
UNKNOWNE

GODFRIDUS

1663





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GODFRIDUS

The knowledge of things unknowne

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How

How the Moone appeares when she is Eclipsed, and in this manner did she appeare in the yeare 1661. upon Saturday being the 28. of September.

North.



James Chapman

Jarnes Ellicott Student in Astronomy 1810

THE BOOKE
of *Knowledge*,

Both necessary and usefull for the benefit of all People.

Sunday.

IF the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, Sweet and hot, Vintage flourishing: Oxen and Sheepe multiplyed, Honey and Milke plentifull: Peace and accord in the Land, yea all the Sundaies in the yeare profitable. They that be borne shall be strong, great and thriving: and he that dyeth shall be found.

Munday.

IF it fall on the Monday, Winter shall be indifferent, Summer dry, or cleane contra-

ry;

Bowe Bell Row Westm[illegible]

ry; so that if it be rainy and tempestuous, Vintage shall be doubtfull: in each Monday of the said yeare, to enterprise any thing, it shall be prosperous and strong. Who that flyeth shall soone be found: Theft done shall be proved, and hee that falleth into his bed shall soone recover.

Tuesday.

IF it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitfull Vintage labourlome, Women dye and Ships perish on the Sea. In each Tuesday of the same yeare, to begin a worke it will prosper: he that is born shall be strong and covetous, dreames pertaine to age. He that flyeth shall soone be found; theft done shall be proved.

Wednesday.

IF it come on the Wednesday, Winter shall be sharpe and hard, the Spring windy and evill, Summer good, Vintage plentifull, good wit easily found, young men dye, honey sparing, men desire to Travell, and Shipmen sayle with great hazard that yeare. In each Wednesday to begin a worke is good.

Thursday.

IF it come on the Thursday, Winter shall be good, the Spring windy, Summer fruit-

full

full, Vintage plentifull, Kings and Princes in hazard. And in each Thursday to begin a new worke prosperous; He that is borne shall be of faire speech, and worshipfull; he that flyeth shall soone be found: theft done by women shall soone be proved. He that falleth in his bed shall soone recover.

Friday.

IF it come on the Friday, Winter shall be marvellous, the Spring windy and good, Summer dry, Vintage plentious: There shall be trouble of the ayre, Sheep and Bees perish, Oats dear. In each Friday to begin a worke it shall prosper, he that is born shall be profitable and lecherous. He that flyeth shall soon be found, theft done by a child shall be proved.

Saturday.

IF it come on the Saturday, Winter shall be darke, snow great, fruit plentious, the Spring windy, Summer evill, Vintage sparing in many places: Oates shall be deare, Men wax sick and Bees dye. In no Saturday to begin a worke shall be good, except the course of the Moone alter it: Theft done shall be found he that flyeth shall turne againe to his owne:

olone: Those that are sicke, shall long wail, and uneath they shall escape death.

2. Of the Birth of Children in the Dayes of the Weeke.

ON the Sunday who that is borne, shall be great and shining. Who that is born on the Sunday shall prosper, if he begin a worke on that day. Who is borne on the Tuesday, shall be Covetous, and perish with Iron, and hardly come to the last age; and to begin all things is good. He that is borne on the Wednesday, shall lightly learne words. He that is borne on the Thursday, shall be stable and worshipfull, and to begin all things is good. He that is borne on the Friday, shall be of long life and Lecherous, and to begin all things is good. He that is borne on the Saturday, shall seldome be profitable, but if the course of the Moone bring it thereto.

3. The nature and disposition of the Moon in the birth of Children.

The first day *Adam* created.

IN the first day of the Moon Adam was made; to doe all things is profitable, and that thou seest in thy sleepe shall be well, and turne into joy; if thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is borne shall come increase and be of long life, and rich; he that falleth sicke shall long wail, and suffer a long sickenesse. It is good to let a little Blood.

The second day *Eve* made.

IN the second day of the Moone Eve was made; to doe an errand is good, to enterprize any thing is profitable; as to buy & sell, and flye into a ship to make a voyage, and to sow seeds; theft done shall soon be found. Whatsoever thou shalt see in sleepe, sudden effect it shall have, whether it be good or evill, to let blood is good. A Child that is born soon shall

war, and he shall be a Lecherer; and if a woman proue a trumpet.

The third day *Cain* was borne.

¶ The third day of the Moone Cain was borne; abstain from doing of any thing, except thou wouldst not haue it prosper: draw up roots in the yard and in the field: theft done shall soone be found. Whatsoeuer thou seest in sleepe is nought: the Man child shall grow for the time, but dye young. A sick man that falleth in his bed shall trauell, and not escape; To let blood is good.

The fourth day *Abel* was borne.

¶ The fourth day of the Moone Abel was borne. Whatsoeuer thou doest is good in each trauell: the dreame thou seest, hath effect; hope in God, and counsell good. A child that is born, shall be a good creature and much praised. A man that falleth sicke either soone shall be healed, or soone shall dye. It is good to let blood.

The fifth day no Sacrament.

¶ The fifth day of the Moone, doe nothing of errand, nor worke; to receiue the Sacrament is dangerous: he that flyeth shall be taken or killed; the dreame that thou shalt see shall be well. Beware that thou refuse no counsel. A child that is borne shall dye young:

He

He that falleth in his bed, sone shall dye: to let blood is good.

The sixth day send Children to School.

IN the sixth day of the Moone, to send Children to School is good, and to use hunting. The dreames that thou shalt see, shall not come to passe: but beware thou say nought to any man, nor discover thy counsel. A child borne shall be of long life, and sickly. A sicke man uneath shall escape; to let blood is good.

The seaventh day *Abel* was slaine.

IN the seventh day of the Moone, Abel was slaine. He that falleth sick shall dye: he that is borne shall be of long life: it is good to let blood, and to take drinke. A dreame that thou seest, long after shall be. Who that flyeth, shall soon be found, and theft also. To buy Swine, to tame beasts, to clip haires, and to take all manner of nourishing is good. A sicke man if he be medicined he shall be healed.

The eighth day good to do any thing.

AND in the eighth day of the Moone; whatsoever thou wilt doe is good: All things that thou wilt treat of to goe in counsell, to buy Mancyples and Beasts, to change olds of Sheepe, to lay foundations to sow

seeds

feeding to go in a way. A child that is borne shall be sick and dye young; but if he live, he shal be a Purchaser. A dream shall be certain, and soon shal be. If thou seest losty things, turn them to the East. Though an old man way sick, he shall live: theft shall be found; to let blood it behoveth in the midst of the day.

The ninth day, *Lamech* borne.

AND in the ninth day of the Moon Lamech was borne: to do all things is praisable, what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day; and thou shalt see a signe in the East, and that shal appear in sleep onely, within eleven dayes shal come to passe. A Child borne, in all things shall be a purchaser and good, and long of life. A sick man shall wax much, and arise. Who shall be chased, shall not be found: and who that is oppressed shall be comforted. Presume thou not to be let blood.

The tenth day, *Noah* borne.

AND in the tenth day of the Moone was borne the Patriark Noah. Whatsoever thou wilt do, shall pertain to light: Dreams be in vaine, and within four dayes shall come with

without peril. A child that is born shall see many countries, and die old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth after shall be found: who that falleth in travel without peril, shall be delivered: who that falleth sick in his bed he shall long abide. To let blood is good.

The eleventh day, *Sem* born.

AND in the 11th day of the Moon, Sem was born: It is good to begin works; a Journey; to make a Wedding; A dream within four dayes shall be fulfilled without peril; A child that is born shall be of long Life, and Religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a signe that she shall be learned with wisdom. To travel is good, and to change folds of Sheep from place to place. He that is sick, if long sick, shall be healed: each day to be let blood is good.

The twelfth day, *Canaan* born.

AND in the twelfth day of the Moon was born Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest, within nine dayes shall be ful-

filled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a Sick-man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even, it is good.

The 13th. day, *Noah* planted Vines.

AND in the thirteenth day of the Moon. Noah planted Vines, so that to plant Vines is good: After that thou wakest, thy dream shall be, and within four dayes come to gladness: but take heed to Psalms and Orisons. A child born shall come to adversity, he shall be angry, and not long of life. Who that is bound shal be losed, that is lost shall be found. Who that wayeth Sick long time shall travel, and seldom shall recover, but die. To wed a wife is good, and each day let blood.

The 14th. day, *Noah* blessed all things.

THe fourteenth day of the Moon, is a good day, and a glad. Noah blessed all things, whatsoever thou wilt do, shall come to thee to good purpose. A dream within six dayes shall be. To make wedding is good, & to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shal be a traitor, the sick-man shal be changed and

and rise, and healed by Medicine: to let blood is good.

The 15th. day, confusion of Languages.

AND in the 15th. day of the Moon, tongues were divided: do no work, begin no work for it is a grievous day. A Sick-man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall die young: that is lost shall be found; to let blood is good.

The 16th. day, Pythagoras born.

AND in the sixteenth day of the Moon, Pythagoras was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen and other beasts. A dream is not good, after long time it shall come, and it shal be harmful; to take a wife, and make wedding is good: Folds of Sheep from place to place to change is good. A child that is born shall be of long Life, but he shall be poor, forsworn and accused. A Sick-man if he change his place, he shall live: to let blood is good.

The 17th. day, ill to be an Embassador.

IN the seventeenth day of the Moon it is evil to do an errand: a dream that thou seest after long time shall be, or within thirty

dayes. A child that is born shall be silly; he that is sick shall be much grieved, and arise: that is lost shall be found: to send children to school, to be wedded, to make Medicine, and to take it, is good, but not to let blood.

The 18 day, good to enterprize any thing.

AND in the eighteenth day of the Moon, it is good for all things to be done, namely, to begin houses, and to set children to school; dreams are good, and shall be done within twenty dayes; who that sickness hath, shall soon rise, or long be sick, and then recover; their done shall be found; a man-child now born shall be valiant and eloquent, proud, unpeaceable, and not long of life: A maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked above the knees. Not too hardy be thou to let blood this day.

The 19 day, a day indifferent.

IN the nineteenth day of the Moon, it is indifferent to begin any thing, dreams shall come within twenty dayes; who that hath sickness, shall soon rise, if he take medicine: their then done shall not be found: A man-child then born, shall be true, begin, fight, wise,

wise, ever wax better and better in great worship, and have a mark in the brow. A maid-child then born, shall be right sick; yet wedded to one man; that day is good to bleed.

The 20 day, *Isaac* blessed his Son.

AND in the 20 day of the Moon, Isaac blessed his Son; whatsoever thou will do is good. A dream that thou sest shall appear, but tell it to no man. To make a wedding is good; to buy a servant; to build houses; to change folds of sheep from place to place; to tame beasts, and to sowe seeds is good; a child that is born shall be a fighter, and he shal have many arriving; that is lost shall be found; to change bees is good; A sick man shall long wail, or soon arise; to let blood at even is good.

The 21 day, *Saul* was born.

IN the 21 day of the Moon Saul was born, first King of the Jews. A dream is true and come to passe within four dayes. A child that is born shall find much evil, he shall be a thief, and witty, or a traitor, and travellous. Esau took the last blessing of his Father; it is good to heal Swine and other Beasts; it behoveth to abstain from gaming: to go in the way is good; a sick man shall arise; theft shall

be found; let no blood neither day nor night.

The 22 day, *Joseph* was born.

IN the 22 day of the Moon, Joseph was born: it is a day of holiness; if thou doest any errand, thou shalt find it grievous: dreams shall be certaine, and shall come to joy. A child born, in all dayes shall be a Purchaser, merry, fair, and religious. A sick man both late is confirmed and healed. Bées to change from place to place, is good: and to let blood all day is good.

The 23 day, *Benjamin* was born.

IN the 23 day of the Moon, Benjamin was born, Son of the right side, the East of the Patriack Jacob. Whatever thou wilt do is good: a dream that thou seest, shall turn to joy, and nothing shall trouble thee; and other while it was wont to fall within eight dayes; To take a wife is good, to make wooing, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an out-cast, and many adventures he shall have, and in sins he shall die; a sick man shall arise: it is good to let blood.

The 24 day, *Goliah* was born.

IN the 24 day of the Moon, Goliah was born: a dream that thou seest, signifieth thy

health, and nothing shall annoy: A child born shall be suddenly in his Actions, and do wonderful things; a Sick-man shall languish and be healed: to let blood before their hour is good.

The 25 day, the Plagues of *Egypt*.

IN the 25 day of the Moon, our Lord sent Signes into Egypt by Moses, and in each day he passed the red Sea; he that taketh the Sacrament, shall die a perillous death; fear is threatned. The dream signifieth hard things, and within ten dayes it was wont to come early, then bow thy head into the East; A child born shall be an evil man, many perils he shall suffer; a Sick-man shall sustain injury, and unneath escape; it is good to let blood.

The 26 day, *Moses* dryed the red Sea.

IN the 26 day of the Moon, Moses dryed the red Sea: In that day Jonathan the son of Saul was born, and Saul died with his Sons. Thou shalt begin nothing; the dream shall be certain, and turned into joy. Pilgrims must beware of Spies, and Enemies. A child born shall be full lovely, but neither rich nor poor. A Sick-man shall travel and arise; if he have the Dropsie, he shall die: to

let blood a little is needful.

The 27 day, Manna sent.

IN the 27 day of the Moon, our Lord rained Manna to the Children of Israel; what ever thou will do is good; use diligence; a dream that thou seest shall come either to good or evil. A child born shall be of long life, and most loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28 day, good to pitch Tents.

IN the 28 day of the Moon, War may begin, and Tabernacles fixed in the desert; whatever thou will do is good; a dream that thou seest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness; a sick man that sacketh in infirmity, soon shall be saved; to let blood in the even, is good.

The 29 day, the Jews go into *Canaan*.

IN the 29 day of the Moon, the Jews went into the Land of Canaan: Herod the King cut off the Childrens heads. Begin nothing: the dream shall be certain and good, gladness and joy it signifieth; an errand begun is good to fulfill; to take a wife

is good, but yet make no Dowers, nor write Testaments. A child born shall be of long Life, Wise, Holy, and Meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30 day, *Samuel* was born.

AND in the 30 day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do, is good. A dream that appareth to thee certain, and within two dayes thou shalt see, and thou shalt find a red signe in the East within nine dayes. A Child born shall be of long life, and profitable and well measured in each thing. A sick man shall nigh come to death: In no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Signe, two years and a halfe, which is in six Signes, fifteen years. And in all the twelve Signes thirty years: And aright as there are twelve Signes in the

Zodiack,

Zodiack, so are there twelve months in the year, each Sign to his month. Wherefore beware before, and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signes he hath might and most power to fulfill his malice, if he be not letted by neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

THunder in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sickness. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst People. Thunder in April signifieth that same year to be fruitful and merry, with the Death of wicked Men. Thunder in May, signifieth that year need, scarceness, and dearth of Corn, and great hunger. Thunder in June, signifieth that same year, that woods shall

shall be overthrown with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in *July*, signifieth that same year shall be good Corn, and losse of Beasts; that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plentiful of Corn, and much talking out between man and man. Thunder in October, signifieth the same year great wind, and scantnesse of Corn, Fruits and Trees. Thunder in November, signifieth that same year to be fruitfull and merry, & cheapnesse of Corn. Thunder in December, signifieth that same year cheapnesse of Corn, and Wheat, with peace and accord among the People.

9. Of the good dayes for bleeding, and ill dayes for any work.

IN every month be two evil dayes, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which dayes, if any folk take sickneſſe, or begin any

any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-dayes, that is to say, from the fifteenth Kalender of August, to the Nones of September, in which dayes it is forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from Women: For why, all that time reigneth a Star, that is called Canicula Canis, in Latin: Hound in English: Now of the forefaid Star Canicula, the forefaid fifty dayes are called Canicular dayes, and biting as a Bitch, for the kind of the star Canicular, is boyling and brenning as fire, and biting as a Bitch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweat as at mid-day, and sweleth lightly, bloweth and brenneth; and if they then be hurt, they be more sick than at any other time, very near dead. In these dayes all venemous Serpents creep, fly, and gender, and so they overset hugely the air, in feeding of their kind, so that many men are dead thereby. In these dayes a Fire is good night and day, and wholesom: seeth your meats, and take heed of feeding violently.

And

And from the eighteenth Kalender of October, to the seventeenth Kalend of November, look thou take no cold; for then the powers of man, of earth, and of all things else settle, and they may not open again till the seventeenth Kalend of April: wherefore it is lesse harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in Health.

IF thou wilt keep thee long in health, fly anger, wrath, and envy, and give thee to mirth in measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular dayes; fly all manner of strong Drinks and hot Spices, burning Meats, especially their excesse; Fast not too long at morn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after; sleep not after dinner except in May, June, July, and August; and yet the lesse that thou sleepest then, the better it is. To sleep well in the waxing of the Night, and to be early up in the Morning, is the better: and every

every day beware of Mysts, that none enter into thee fasting; for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Garlike every day with nine Saffron Chieves, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats, sodden is the best; eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in the day, than once thy full: Flesh is more nourishing than Fish: Eat not too much sower meats, nor salt, for they will make thy bones sore; look thy drink be not too new, nor too old: sweet powdred Meats be most wholsome. Of all things take measure and no more: for in measure rests vertue.

8. The perillous Dayes of every Month.

IN the change of every Moon, be two dayes, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the dayes be full perillous for many things.

In

In January when the Moon is three or four dayes old,
In February, 5, or 7.
In March, 6, or 7.
In April, 5, or 8.
In May, 8, or 9.
In June, 5, or 15.
In July, 3, or 13.
In August, 8, or 13,
In September, 8, or 13.
In October, 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Astronomers say, that six dayes in the year are perillous of death: And therefore they forbid men to be let blood on them, or take any drink. That is to say,

The third day of the Month of January.
The first day of the Month of July.
The second day of the Month of October.
The last of the Month of April.
The first day of August.
The last day going out of December.

These six dayes with great diligence ought so to be kept, but namely the latter three, for all the Veins are then full. For then whether man or beast be knit in them, within

within seven dayes, or certainly within fourteen dayes he shall die. And if they take any drinks within fifteen dayes, they shall die; and if they eat any Goose in these three dayes, within forty dayes they shall die; and if any child be born in these three latter dayes, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Fever, the falling Gout, the sister Gout, and losse of thy Sight.

9. *Ptolomies* Rule for the Zodiack.

EAch mans body is ruled by a certain Signe of the Zodiack.

Wherefore (as saith Ptolomeus, If thou be sick in any limbe, do not medicine unto that limbe, for it shall rather hinder than further. And namely, fly blood-letting at that time. Thus shalt thou know how the Signes reign in our limbs.

10. The

10. Of the twelve Signes.



ARies, or the Ram governeth the Head. The Bull reigneth in the neck, and in the Throat.

Geminy, or the Twins rule the shoulders, arms and hands, and these three are the signs of the Spring.

Cancer or the Crab, commandeth the Stomack, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb, Midriffe and Guts. And also she reigneth other-while in the Stomach, Liver, Gall, and Milt, and other nutriffe Limbs beneath the Midriffe; and these three are the Signes of Summer.

Libra or the Ballance holdeth in the Navel, the Reins, and the lower parts of the womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privities of Man or Woman.

The Sagitary dwelleth in the Thighs and Buttocks; & these three are signs of Harvest.

The Capricorn reigneth in the Knées.

The Aquary governeth the Legs & Anckles.

The Fish directeth the fée: and these three be the Signes of Winter.

The Disposition of the Planets.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth and peace.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of drinels, debate, & war.

Sol is the cause of life, health and waxing.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, merchandize and slights.

Luna is the cause of moistnels, great waters and violent floods.

Saturn's hour is good and strong to do all things that asketh strength only, & to nought else, save to battle; for it is wondrous evil. That man or woman that hath the Star Saturn to his Planet, he is melancholly, black, and goeth sowrely, he hath a void heart, wicked and bitter as worm-wood, he will lightly be wroth,

wroth, he is quarelsome, witty, covetous and ireful; he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord; who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is seemly and shining, he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars's hour is evil, and better by night than by day; for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel and also by day, but not so much good as by night. Who that hath this Star to his Planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, and he hath eyes as a Cat: and all the dayes of his life, he will accuse many men

of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in his hour may do his will, save Kings and Lords, and that with great strength: who so in this hour entereth battle he shall be dead there. Who that hath this star to his planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever til mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou so, thou shalt find him wroth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face, little forehead, round beard, he hath middle nose, and hairy eyes; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oftime his neather lip is greater than the upper.

per. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water; he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercurie's hour from the beginning to the middle, is good in all things, & from the middle to the end it is hard, and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behinde; therefore he hath his power much more by night than by day; from morn, to the fifth hour of the day he hath his power, & from thence to the ninth he hath no power. Who that hath this star to his Planet, he hath a sharp stature, & a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, & he hath great shoulders: And who so is born under Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth & sharp; he hath a wound in his body with fire, he is

scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good and right evil; from the fourth day to the seventeenth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good, and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born there under, when it is in his full power, he hath a plain face, and pale, sometime quarrelling, and doth his wills to men, he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long, nor too short; he hath straight lips and hollow eyes. Who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, abulgine, that is to say, a white streak in the ear.

12. The Condition of Man discovered by Creatures.

1 NAturally a man is hairy as the Lion.
2 Strong and worthy as the Oxe.
3 Large and liberal as the Cock.
4 Avaritious as the Dog.

5 Hardy and swift as the Hart.
6 Debonarie and true, as the Turtle-dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as a Lamb.
11 Shrewd as the Ape.
12 Light as the Hoyle.
13 Soft and pittiful as the Bear.
14 Dear and pretious as the Elephant.
15 Good and wholsome as the Unicorn.
16 Vile and loathful as the Asse.
17 Fair and proud as the Peacock.
18 Gluttonous as the Wolf.
19 Envious as the Bitch.
20 Rebel and inobedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and foolish as the Ostrich.
23 Profitable as the Pismire.
24 Dissolate and vagabond as the Goat.
25 Spiteful as the Pheasant.
26 Soft and meek as the Chicken.
27 Moveable and varying as the Fish.
28 Lecherous as the Boar.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advised as the Mouse.
32 Reasonable as an Angel.

And therefore he is called the little world, or else he is called all Creatures, for he doth take part of all.

13. The Description of the four Elements and of the four Complexions, with the four Seasons of the Year, and the twelve Signs for each Month.



IN each man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality, & every Element, & every Complexion; but not in every one alike, for

for in some men reigneth one more, & in some reigneth another: and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime Qualities.

FOur prime Qualities there be; that is to say, Coldness, Heat, Dryness & Moisture, which be contraries: and therefore they may not come nigh together without a mean; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotnesse and coldnesse are two contraries; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, & of every sweet taste: And there again, dryness is cause of every thin substance, and of every sower stinking taste: and also hotness is cause of every red colour, and large quantity: there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements. Aire, moist and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moist. The Aire and Earth are two contraries, and therefore they may not come nigh together; but as fire binds them on the

one

one side, and the water on the other side. Also Fire and water are two contraries, and therefore they may not come nigh together; but as the air betweën them binds on the one side, and the earth on the other side. The fire is sharp, subtil and moveable. The Aire is subtil, moveable, corpulent, and dull. The Earth is corpulent and thick. The water is moveable, corpulent and dull. The Earth is corpulent, dull and unmovable. In the heart of the earth is the Center of the world; that is to say, the midst point, and in every Center is Hell. And there again about the Fire are the stars, and about them in Heaven Chrystaline; that is to say, waters of all diesse, departed in nine orders of Angels; then is Heaven in the highest rooms, and largest. And there again is Hell in the lowest, narrowest and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood gendred in the liver, limbs, & like to the air.

The second is Choler, gendred in the Gal, and like thereto, and it is according to the fire.

The third is Melancholy, gendred in the Milt, and like to the dregs of blood, and it accordeth to the earth.

The

The fourth is Flegm, gendred in the lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guilcful, false and wrathful, traiterous, and right hardy, small, dry and black of colour.

A Melancholious man is evious, sorry, covetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A Flegmatick man is slumbry, sleepy, slow, sleightful, rhumatick, dull and hard of wit, fat visage, and white of colour.

15. The year divided with the knowledge of the state of mans Body by Urine.

IN the year be four quarters, ruled by these four Complexions; that is to say, the Spring,

Spring, Summer, Harvest and Winter: Spring hath three Months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three Moneths, that is to say, June, July, and August, and this Quarter is Cholerick Complexion. Harvest hath also three Months, that is to say, September, October, and November, and this Quarter is melancholious Complexion. Winter hath also three Months, that is to say, December, January, and February, and this Quarter is flegmatick Complexion.

Each day also these four complexions reigneth; that is to say, from three after midnight, to nine, reigneth Sanguine, and from nine after mid-night, to three after mid-day, reigneth Choler, and from three after mid-day, to nine after mid-day, reigneth Melancholy, and from nine after mid-day, to three after mid-night reigneth Flegme.

Also in the four Quarters of the World, reigneth these four Complexions; that is to say, Sanguine in the East, Choler in the South, Melancholy in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of Man; that is to say, Choler in child-hood, Sanguine in man-hood, Flegme in Age,

Age, and Melancholy in old age. Child-hood is from the birth to fourteen years full done; Man-hood is from thence to Thirty years of age, and from thence to fifty years. And old age from thence to fourscore years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Choler raigneth in all the foulet Limbs, from the brest upward.

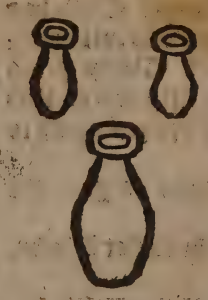
Sanguine reigneth in all small Limbs, from the Midriff to the Weland.

And Flegme reigneth in all nourishing Limbs, from the Reins to the Midriffe.

And Melancholy raigneth in all Limbs, from the Reines downward.

Wherefore every mans Urine is cast in four; that is to say, Cozkil Superfice, midest of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed; that is to say, Substance, Quantity, Colour, and the Content. Three Substances there are; that is to say, Thick, Thin and Middle.

Thick



Thick substance betokeneth very much moistnesse.

Thin substance betokeneth much drinesse.

A middle substance betokeneth temperance.

Also three quantities be in Urine, that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sickenesse.

Also in Urines be twenty colours, of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betoken cold are these.

The first is black, as dark coal, and commeth of livid going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The

The fourth is lactick, like to whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow leaves falling off trees; and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomsiter, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold; so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subrubie, that is to say, full red.

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not full rubigund.

The

The sixt is rubicund, like a strong flame of Fire. And these four colours betoken passing of digestion.

The seventh Ynoposе, like to white wine.

The eighth is Kinanos, like to rotten blood.

And these two betoken adustion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black horn, & this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, circle, ampul, grains, clouds, scum, atter fatness, humour, blood, gravel, hairs, scalos, bran, crinodose, sperm, dust, esks, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme sheweth also the brain disturbed.

Grains betoken of rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventosie, and often the Jaundies.

Atter, that is to say, quitture sheweth vice of the reins of the Bladder, or the Liver.

Fatness, as oyle drops, sheweth the wasting & dissolution of the body, namely of the loyns.

Humour like glet, or like dregs of blood,

or

or rotten gall, it sheweth vice of the mid-riffe or above, or beneath.

Blood, sheweth vice of the Liver, or of the reins, or of the bladder.

Gravel, sheweth the stone.

Hairs, sheweth the dissolution of the fatnesse of all the body, especially the reins.

Scalos and bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, mankinde, sheweth too much leachery.

Dust, sheweth the Gout or a woman conceived.

Eskes, the privy harneis to be grieved.

Sedimen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Ipostas, that is to say, the ground, and it hath most signification of all, and namely, of the lower parts.

Of every mans body be four principal limbs, that is to say, Soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the weland.

Small limbs, be the heart and the lungs and all that be about them, betwixt the weland and the mid-riffe.

Nourishing limbs, be the liver, milt, gall, and guts, and all that be about them, betweēn the weland and the midriffe, and the reins.

Gendring limbs, be the reins, bladder, privy harneis, and the limbs about from the reins downward.

16. An A, B. C. whereby thou mayest know what Planet every man is born, his fortune, and time of his death

A. E. 1. I. S. 1. B. K. 2. O. R. 2. G. L. 3. D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Divide this by 9. unto a hundred; and if 1. or 8. be over, then the Sun is his Planet; if 2. or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury; if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over, then he is of Jupiter; if 7. be over, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nufos 12. Benaster is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to say, under which Sign he is born, and to which Sign he is most like. Also hereby

hereby thou mayest know his fortune, and the moment in the which he shall die. Also hereby thou mayest know thy fortune, and infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13. X. 20. Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28. and if 1. or 2. be over, then that thou seest longeth to the Wether, and if three, 4. or 5. be over, then that that thou seekest longeth to the Bull, and if 6 or 7. be over, then longeth it to the Twins, and if 8, or 9. be over, then longeth it to the Crab, and if 10, 11, or 12. then longeth it to the Lyon, and if 13, or 14. then longeth it to the Virgin, and if 15, or 16 be over, then long-

eth it to the Ballance. and if 17, 18, or 19, then longeth it to the Scorpion, and if 20, or 21. then longeth it to the Sagitary, and if 22, or 23, then longeth it to the Capricorn, and if 24, or 25. then longeth it to the Aquary, and if 26, 27, or 28. then longeth it to the Fish.

Another Alphabet.

DIvide any thing in seven by the proper name of these letters: I will tell which of the seven it is, by the other number divided by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	2	M	25	U	23
E	2	N	25	X	98
F	4	O	12	Y	56
G	2	P	13	Z	56
H	5	Q	15		

18. To know the Weather that shall be all the Year, after the change of every Moon, by the Prime Dayes.

SUnday Prime, dry Weather,
Monday Prime, Moist Weather.

Tuesday

Tuesday Prime, cold and windy.
Wednesday Prime, mervailous,
Thursday Prime, fair and clear.
Friday Prime, fair and foul.
Saturday Prime, rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Furthermore thus reigneth these seven Planets. First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, & then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Munday: Saturn, Jupiter, Mars, Sol, and

Mercury is masculine; that is to say, Mankind; Venus and Luna are feminine; that is to say, Womenkind: Saturn, Mars and Luna are evil Planets, Jupiter, Sol and Venus be good Planets, Mercury is changeable.

On Saturday the first hour after midnight reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eight hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour. Then again, the third of day time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour. And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth, hour by hour, and Planet by Planet in order as they stand, each Planet to his own day, reigneth evermore certainly, the first hour,

the

the eighth hour, the eleventh hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

20. Of the most best and profitable Dayes that be in the Year to let Blood.

In the beginning of March; that is to say, the sixth and the tenth day, thou shalt draw out blood of thy right arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May, of which arm thou wilt, and that against the Fever; and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non fit mortis Imago
Si semper fuerint vivens morietur & infra.

	Godhap.	Mishap.	Mishap.	
Best.	1	13		Sorrow. Death.
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	19	
		20		

Est vesper Esplaton Deam pulle
Philosophie.

Ulta.	7	19		Heavinest Joy.
Ulta.	5	21	28	
	9	22	29	
	12	25	30	
	15			

Collige per numeros aliquid cupus esse
Phandre junge simulatum feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	P	19	T	28
D	20	M	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday

Sunday	13
Munday	18
Tuesday	15
Wednesday	25
Thursday	11
Friday	15
Saturday	26

Thus endeth the Sphear of Platon.

WHosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last dayes of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each Month, falleth in any infirmity, the third day ensuing is to be feared, which if he passe, he shall escape till thirty dayes.

Who so falleth in the second day, though he be long sick he shall be delivered.

He that falleth in the third day, at next Change shall be delivered.

He that falleth sick in the fourth day, he shall be grieved to the 28 day, which if he pass he shall escape.

He

He that falleth sick the fifth day, though he suffer grievously, he shall escape.

He that falleth the sixth day, though he seem to be healed, nevertheless in the fifth day of the other month he shall be dead.

He that falleth the seventh day with grief, he shall be delivered.

He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead.

He that falleth on the ninth day, though it be with great grief, he shall escape.

He that falleth the tenth day, without doubt he shall be dead.

He that falleth the eleventh day, he shall be delivered the next day.

He that falleth the twelfth day, except he be delivered within two dayes, within fifteen he shall be dead.

He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he passe, he shall escape.

He that falleth sick the fourteenth day, shall abide sick till the fifteenth day, and so he shall escape.

He that falleth sick the fifteenth day, except he recover within eighteen dayes, he shall be dead.

He that waxeth sick the sixteenth day, though

he be grieved 24 Dayes, the 28 day shall escape.

He that wareth sick the 17 day, he shall die the tenth day.

He that wareth sick the 18 day, soon shall be healed.

He that wareth sick the 19 day, also shall escape.

He that wareth sick in the 20 day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead.

He that wareth sick the 21 day, except he run into peril of death, within ten dayes of that other month, he shall be delivered.

He that wareth sick the 22 day, except he run into a peril of death, within ten dayes of that other month, he shall be delivered.

He that wareth sick the 23 day, though it be with grievousnesse of pain, in the other moneth he shall be delivered.

He that wareth sick the 24 day, in the 27 day he shall be delivered; but nevertheless, in the month following he shall be dead.

He that wareth sick the 25 day, though he suffer a little, nevertheless he shall escape.

He that wareth sick the 26 day, though he suffer to the out passing, nevertheless in that other month he shall be delivered.

He

He that falleth sick in the 27 day, it menaceth death.

He that falleth sick in the 28 day, it menaceth death.

He that falleth sick in the 29 day, by little and little in that other Month he shall be delivered.

He that falleth sick on the 30 day, it is a doubt whether he shall pass any of these.

Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the nature of the twelve Signs.

ARies is hot and dry of the nature of the fire, and governeth the head and face of Man, and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomack, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of the earth, and governeth the knées, and is evil for bleeding.

Aquarius is indifferent for bléeding.

Aquarius is hot and moist, of the nature of air, and governeth the Legs, and is neither good nor evil for bléeding.

Pisces is indifferent for bléeding.

Pisces is cold and moist, of the nature of water, and governeth the Feet, and is neither good nor evil for bléeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

Nor in likewise when the Sun is in it, for the great danger and peril that might follow thereof.

22. The Anatomy of Mans Body, with the number of the Bones, which is in all two hundred forty eight.

IN the top of the head is a bone that covereth the brain, the which Ptolomeus called the capital bone. In the scull be two bones, which be called Parietals, that holdeth the brain close and fast. And more lower in the brain is a bone called the crown of the head

ead; and on the one side, and on the other, be
wo holes, within the which is the Palats,
e roof bone. In the part behind the head be
our like bones, to which the chain of the
eck holdeth. In the Nose be two bones.
The Bones of the Chaps above be eleven,
nd of the nether Jaw be two above the op-
osite of the Brain, there is one behind na-
ed Collateral. The Bones of the Teeth be
irty eight before, four above, and four under-
eath, sharp edged for to cut the Mozsels, and
here is four sharp, two above, and two un-
erneath, and are called Conines, for they
e like Conies teeth: After that are sixteen
hat be as they were Hammers, or grinding
eeth, for they chew and grind the Meat the
hich is eaten, and there are four above
n every side, and four underneath: And
pen the four Teeth of Sapience on every side
f the Chaps, one above, and one underneath.
In the Chin from the head downward are
irty Bones called knots or joynts: In the
Breast before be seven bones, and on every
de twelve Ribs: By the Neck, between the
ead and Shoulders, are two Bones named
he Sheers, and the two Shoulder-blades:
rom the Shoulders to the Elbows in each
rm, is a bone called Ajutor: From the elbow

to

to the hand bone, in every arm be two bones that are called Cannes: in each hand be eight bones, above the palm be four bones, which are called the comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighs: in each knee is a bone called the knee plate. From the knee to the foot in each leg be two bones called Cannes, or marry-bones. In each foot is a bone called the anckle or pin of the foot, behinde the anckle is the hæle-bone in each foot, the which is the lowest part of a man, and above each foot is a bone called the hallow bone. In the plant of each foot be four bones, then are the tombs of the foot, in each of which are five bones; the bones of the toes in each foot are fourteen: Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head behind the ears, called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and spelders of bones, for they are comprehended in the number afore said.

23. The

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

THE Vein in the midst of the Forehead would be letten blood for the ache and pain of the head, and for Fevers, Lethargy, and for the Megrim in the head.

About the ears behind be two Veins, the which be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelry or Leprry.





In the Temple be two veins, called the Arteries, for that they beat, which are let blood, for to diminish & take away the great repletion, and abundance of blood that is in the brain, that might annoy the head & the eyes, and it is good against the Gout, the Megrim, and divers other accidents that may come to

the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Apostumes of the throat, and against the Squinancy, by the which a man may die suddenly for default of such bleeding.

In the neck are two veins called Originals, for that they have the course, and abundance of all the blood that governeth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physitian: and this bleeding availeth much to the sickness of the Leprey, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours, or evil blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded, by the which a man may die suddenly for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health; and this bleeding is profitable also against the yellow-evils, and apostumes of the Liver, and against the Palsie, whereof a man may die for default of such bleeding.

Between the master finger and the leech, Anger to let blood helpeth the dolours that come

come in the stomack and side, as Botches and Apostumes, and divers other accidents that may come to these places by great abundance of blood and humours.

In the sides between the womb and the paunch are two veins, of the which that of the right side is let blood for the dropsie, and that of the left side for every sickness that cometh about the Milt; and they should bleed according to the fatness or leanness of the party: take good heed at four fingers nigh the incision; and they ought not to make such bleeding without the counsel of the Physitian.

In every foot be three veins, of the which three, one is under the ancle of the foot, named Sophon, the which is let blood for to swage, and put out divers humours, as botches and Impostumes that cometh about the groins, and profitteth much to women, for to cause the menstruosity to descend, and delay the Emroids that cometh in the secret places, and other like.

Between the wrests of the feet and the great toe is a vein, the which is let blood for divers sicknesses and inconveniences, as the pestilence that taketh a person suddenly by the great super-abundance of humor, & this bleeding must be made within a natural day,

that is to say, within 24 houres after that the sicknes is taken of the Patient, and before that the Feaver came on him; and this bleeding ought to be done according to the corpulence of the Patient.

In the angles of the eyes be two veins, the which be let blood for the rednes of the eyes, or watry, or that runneth continually, and for divers other sicknesses that may happen and come by over great abundance of humours and blood.

In the vein of the end of the nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth in the gums be four veins; that is to say, two above, and two beneath, the which be let blood for chausing and canker in the mouth, and for tooth-ach.

Between the lip and the chin is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest, the second next

is

is from the Heart, the third is of the Liver and the fourth is from the Milt, otherwise called the low Liver-vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red, and for divers other sicknesses, that may fall and come by great abundance of blood.

The vein of the Milt, otherwise called the low vein, should bleed against Feaver Tertians and Quartains, and it ought to be made a wide, and a lesse deep wound than in any other vein, for fear of winde that it may gather; and for a more inconveniency, for fear of a sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arme.

Between the little finger and the leeeh finger is letting of blood, that greatly availeth against all Feavers, tertians and quartians,

and against the flames and divers other lettings, that come to the paps and milt.

In the thigh is a vein, of the which bleeding availeth against pain of the Genitals, for to put out of man's body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciot, of the which bleeding is much wroth against the pain of the flanks, and for to make, avoid and issue divers humours which would gather in the said place; and it availeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the growth of things.

There be in the year four quarters, the which are named thus, Ver, Hyems, Æstas and Autumnus; These are the four seasons in the year. Prime time is the Spring of the year, containing February, March, and April. In these three Months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three months every herb, grain, and tree is in his most strength and beauty,

beauty, and then the Sun is at the highest. Next cometh Autumn, as August, September, and October, wherein all Fruits war ripe, and are gathered and housed.

Then cometh November, December, and January, and these three Months be in the Winter; that time the Sun is at the lowest, and is of little profit. We Astronomers say, That the Age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every moneth, as January or February, and so forth: for as the year changeth by the twelve moneths, into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every Month six years, or else it may be understood by the four quarters and seasons of the year, so man is divided into four parts, as to youth, strength, wisdom, and age. He is to be eighteen years young, eighteen years strong, eighteen years in wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

25. The change of Man twelve times according to the Months.

He must take the first six years for January, the which is of no vertue nor strength, in the season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years, till he come to twelve, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth trees, and edifieth houses. The child in these six years waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers; and in every part goods increase abundantly.

Then cometh the young man to gather the sweet flowers of haroiness; but then beware that cold winds and storms of Vices beat not

not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then cometh May, that is both fair and pleasant; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot; then man is most lusty, mighty, and of proper strength, and seeketh playes, sport, and manly-pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun at the highest in his Meridional; he may ascend no higher in his Station. His gleamering golden beames ripeneth the Corn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that fruits be set on suning, and our Corn a harboning; but then the Sun beginneth a little to descend downward. So the man goeth from youth toward age, & beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, and also the fruits of the earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children and

and houshould when age cometh on him, and then after that six years he is forty eight years of age.

Then cometh September, that winds be made, and the fruits of the trees be gathered: and there withal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very near: and then man is in his most stedfast and covetous estate, prosperous in wisdome, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four years of age.

Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers Plow, and sow new seeds in the Earth for the year to come. And then he that nought soweth, nought gathereth: and then in these six years a man shall take himself unto God for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of three-score years.

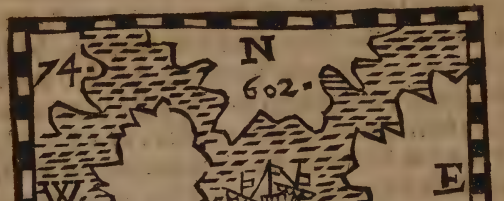
Then cometh November that the dayes be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields

fields that were green look hoar & gray; then all manner of hearbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot and fail him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six years maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsom, and then he loseth his perfect understanding, and his heirs desire death: and these six years maketh him full threescore and twelve years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long,

22. The

26. The Rutter of the Distances of Harbours and Havens in most parts of the World.



The compass of England round about is 4309 miles.

Venice doth stand from Flanders East and by South 80 miles.

And the next course by Sea from Flanders to Jaffe is this. From Sluse to Calais is 70 m.

From Calais to Bucheffe 80 miles.

From Bucheffe to Lezard 260 miles.

From Lezard to Capfenester 650 miles.

From Capfenester to Lisbone 283 m.

From Lisbone to Cape St. Vincent to the Straits

Straits 240 miles
From the Straits of Gibralter unto the Isle of Sardine 110 miles.
From Vallitana in Sardine to Jnalta is 460. miles.
From Jnalta the course of Saragoza and Sicil, to sail to Jaffe in Surry 1800 m.
From Jaffe to Vaffe, to Cypre, to the Castle Roge 200 m.
From Castle Roge to Rhodes 100 m.
From Rhodes in Candy 250 m.
From Candy to Modon 300 m.
From Modon to Cozfue 300 m.
From Cozfue to Uenice 800 m.

The length of the Coasts of Surry, of the Sea coasts is from the Gulf of Ermony, to the Gulf Dalarze, next the South and by West from Luzaria to Ryse 65 m.
That is to understand, from Lazaria in Eremony to Soldin, that cometh from the River coming to Antioch 70 m.

And from Soldin to the Port of Lycha, next unto the South.
From Lycha to the Port of the South 50 m.
From Tozola unto the Port of Tripol, South 50 m.

From

From Bernet to Acres, South and by West, 70 m.
From Acres to Port Jaffe, South and by West, 70 m.
From Port Jaffe to Port Delazara, South, South-west. 130 m.
From Damiat to Sariza in Surry, to Damiat in Egypt, 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria, 110 m.

The length of Mare Major, is from the Gulf St. George, in the middest of the Gulf that is betwixt Tarpsond, Senostopoly, to the Port Messembre, West from St. George, 1060 m.
The breadth of the West end, is from the Bras St. George of Constantinople upon the River Danubius, next the North from St. George Bras, 560 m.

From Pero to Caffa in Tartary, North-east, 600 m.
From Caffa to the straits of Tae, North-east, 100 m.
The Gulf of Tane is about 600 m.
The Cape of Caffa is about 600 m.
From the head of Tane to Sanastopoly 4 m.

From

From Sanaſtopoly to Trapeſond by Weſt, 250 m.
From Trapeſond to Synopia, next to the South, 430 m.
From Synopia to Pero, next to the Weſt, Southweſt, 230 m.
From Pero to Weſſember, next the Northweſt, 230 m.
From Weſſember to Manchzo, Northeaſt, 160 m.
From Manchzo Caſtro to Danobia, Northeaſt, 130 m.
From Danobia to the ſtraits of Caffa, next the Eaſt 200 m.

The Compaſs of the Iſlands.

The Iſle Cypze is about 500 m.
The Iſle of Rhodes is about 180 miles.
The Iſle of Lange is about 80 m.
The Iſle of Negre Pont is about 300 m.
The Iſle of Cicilia is about 737 m.
The Iſle of Sardine is about 700 m.
The Iſle of great Bzittan is about two thouſand miles
The Iſle of Ireland is about a thouſand and ſeven hundzed miles.

The

The Principality of Marre is about 700 m

Thus endeth the Rutter of the Distance from one Port or Country to another.

27. Of the Axtree and Poles.



The Diamenter of the world is called the Axtree, whereabout he moveth, and the ends of the Axtree are called the Poles of the World. Of whom one is called the Nozth Pole, and the other the South Pole. The Nozthern is he that is alwayes seen in our Habitations; And the Southern is that which is never seen above our Hozizon. And there are certain places on earth whereas the Pole that is ever in our sight

cannot

cannot be seen with them that dwell there: and the other Pole, which is ever out of our sight, is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

SOme of the Circles of the Sphear be parallels, some be oblique, some others goe crosse over the Poles. The parallels are they that hath the same Poles as the World hath; and there be five parallel circles, the Artick, the Estival, Tropick, the Equinoctial. The Artick circle is even the greatest of all those circles that we have continually in sight, and he scarcely toucheth the Horizon in the point, and is altogether presented above the earth.

And all the Stars that are included in this circle neither rise nor set, but a man shall see them all the night long, keep their course round about the Pole. And that circle in our habitation is drawn of the further foot of Ursa major. The Estival circle, most Northward of all the circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer circuit, then is the longest day of all the year, and the shortest night; and after the Summer return, the

Sun shall not be perceiv'd to progresse any further toward the North, but rather to recoil to the contrary parts of the world: wherefore in Greece this Circle is call'd Tropocos, the Equinoctial Circle is the most greatest of all the five parallel circles, and is so parted by the Horizon, that the one half circle is above the earth, the other half circle lyeth under the Horizon. The Sun being in his circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a circle most South of all the Circles, that by the moving of the world, be described of the Sun; which, when the Sun is once in red into, he returneth back from his Winters progress; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whit further, but goeth into the other coasts of the World: Wherefore this Circle is also named Trevicos, as who so say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this, are alwayes invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the

least

least (I mean in our Habitation) are the Artick: And these circles must be understood without breadth, and be reasoned of by according to the scituation of the Stars, and by the beholding of the Dioptra, and but supposed onely in our Imagination, for there is no circle seen in all the Heaven, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five parallel Circles are onely in the Sphear.

FIve parallel Circles alone are wont to be described in the Sphear; not because there be no more paralels than those in al the world. For the Sun maketh every day one parallel Circle, equally distant to the Equinoctial, (which may be well perceived) with the turning of the World: Insomuch that 128 parallel Circles are twice described of the Sun between the Tropicks, for so many dayes are within the two returns, and all the Stars are dayly carried withall round about in the parallel Circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in diverse things in Astrology, yet it is impossible that the Stars may be described in the Spheas, without all

the parallel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the sphear. But the five parallel circles for certain special instructions are exhibited. The Artick circle severeth the Stars, which we ever see; the Estival Tropick containeth the going back of the Sun, and it is the furthermost part of the progresse into the North: & the Equinoctial circle containeth the Equinoctials, and the Brumal Tropick is the furthermost point of the way of the Sun toward the South, & it is even the mark of the Winter return: the Antartick circle determineth the Stars, whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles; of the Appearance and Non-appearance of them.

ALso the said five parallel circles, the Artick circle appeareth altogether above the earth; and the Estival Tropick circle is divided into two parts of the Horizon, where-

of

of the greater part is above the earth, and the leſſer lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diverſities of upriſing: and this Eſtival circle is more unequally divided in the Horizon to them that dwell nearer the North than we do; and further there is a place where the Eſtival Tropick is wholly above the earth: and unto them that draw nearer unto the South than we the Eſtival Tropick is more unevenly parted in our Horizon. Furtheremore, there is a coaſt (but ſouth from us) wherein the Tropick circle is equally divided of the Horizon. But in our Habitation the Eſtival Tropick is ſo divided of the Horizon, that the whole circle being divided into eight parts, five parts ſhall be above the earth, and three under the earth. And indeed it ſeemeth that Aratus meant this Climate, when as he wrote his book of Phælomenon; whereas he ſpeaking of his Eſtival Tropick Circle, ſaith on this wiſe.

When this Circle divided is into eight parts even juſt,
Five parts above the earth, and three underneath remain needs muſt.

The restlesse Sun in Summer hot from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, & the night of nine Equinoctial hours long. And in the Horizon of Rodes, the Estival Tropick is so divided of the Horizon, that the whole circle being divided into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the earth, by which division it appeareth that the longest day in the Rodes, hath but fourteen Equinoctial hours in it, and the night nine Equinoctial hours, with two half hours more beside. The Equinoctial circle in every Habitation, is so justly divided in the middest by the Horizon, that the one halfe circle is above the earth, and the other half circle underneath the earth. And this is the cause that the Equinoctials happen alwayes in this circle. The Brumal Tropick circle is so divided of the Horizon, that the lesser part shall be above the earth, and the greater part under the earth, and the inequality of divisions hath even like diversity in all Climats, as it is supposed to be in the Estival Tropick circle; and by this means the divisions of both the Tropical circles be precisely correspondent each to other: By reason whereof the longest day is

of one length with the longest night, and the shortest day equal with the shortest night. The Antartick circle lyeth every whit hid under the Horizon.

31. Of the bignes of the five parallel circles.

But of the said five parallel Circles, some keep still the same bignes throughout al the world, and of some the bignes is altered by reason of the Climates, so that some circles be bigger than other, & some lesser than other. The Tropick circles and the Equinoctial do no where alter their quantities, but the Articks vary in bignes, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers, the Artick circles seem bigger, the Pole being raised on high, the Artick circle touching the Horizon, must needs also appear bigger and bigger continually, and unto them that dwell further North, sometime the Estival Tropick shall increase the Artick Circle, so that the Estival Circle, and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick Circles shall appear greater than the Estival Tropick Circle: but there is a place so far North, where that the Pole appeareth over

head, and the Artick circle serveth for the Horizon, and remaineth with it in the moving of the world, & is as wide as the Equinoctial, insomuch that the three circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in our order and scituation. Again, to them that dwell more south, the Poles appear more lower and, the Artick circles lesser. Yet again, there is a place being south in respect of us, which lieth under the Equinoctial when the Poles be under the Horizon, and the Artick circles are altogether gone: so that of the five parallel circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

FOr al these speeches, it is not to be thought that there continue five paralels alwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Paralels onely, and there be Habitations on earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken which is called the Habitation under the Pole. The third Habitation of whom we spake a little before, which is named the habitation under the Equinoctial.

33. Of

33. Of the Order of the five parallel Circles.

THe order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the antartick; but to them that dwell more northy then we, sometime the first is accounted as the Estival Tropick, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick circle is wider than the Equinoctial, the said order must needs be observed.

34. Of the Power of the five Parallels.

LIkewise, neither are the Powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three Circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun; for in conferring one to another, that which is the Equinoctial with us, shall be their Estival Tropick Circle. And both the

Tropicks

Tropicks shall be Brumals. So then the Estival Tropick circle may be said by nature universally all the world over, which is next to the Habitation: Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Estival Tropick, as wherein the Sun hath his course directly over their head, and all the parallel Circles shall take the room of the Equinoctials, being divided by equal divisions in the Horizon.

35. Of the Space between the Parallels.

NEither the spaces of the circle one from the other, do remain the same throughout all Habitations, but after the description of the Spheares they are discussed on this sort. Let any Meridian be divided into sixty parts, the Arctick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Estival, and the Equinoctial shall be from either of the Poles sixty four divisions off. The Brumal Tropick circle standeth from the Antarctick sixty five parts off. Neither have these circles the same distance between them in every Town and Country: but the Tropicks in every declination shall have even like space from the Equinoctial, yet have not the Tropicks equal

space

space from the Articks at every Horizon, but in some place lesse, and in some place more distance.

Likewise, the Articks have not in every declination one certain space from the Poles, but some where lesse and some where more. All the Sphears be made for the Horizon, of Greece.

36. Of the Colours.

There are circles that go crosse overthwart the Poles, which of some men are called Colours, and they be so framed that they contain within their circuit the Poles of the world, & be called Colours, by reason of those portions of them that be not seen. And for other Circles, they be seen whole the world moving round about. And there are certain parts of the colours invisible; even those parts that from the Antarick lie hid under the Horizon; and these circles be signed by the Tropical points, & they divided into two equal parts of the circles that palleth through the midst of the Zodiack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique and is compounded of three parallel circles, of whom two are said to shew the breadth of the Zodiack, and one is called palling thorow

thorow the middest Signs: thus toucheth he the two equal circles and parallels, the Æstival Tropick in the first degree of Cancer, and the Brumal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This circle is called oblique, because he passeth over the parallels awry.

38. Of the Horizon.

The Horizon is a circle that divideth part of the World, seen from the part that cannot be seen: so he divideth the whole sphear of the world into two parts, even that he leaveth the one half sphear above the Earth, and the other half sphear underneath the earth. And there be two Horizons; one sensible, the other imagined by understanding. The sensible Horizon is that, which of our sight is limited at the uttermost of our knowing: So that his Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he divideth the whole world into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the

dayes,

dayes, the Climats, and all the apparances remain the same still; but with the more number of furlongs; for the diversity of the Habitation, the Horizon, the Climate, yea and all the apparances shall vary, so then change, and habitation must needs happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the apparances; likewise the beginnings and endings of dayes, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the world hither or thither, even for every point the Horizon is changed, the Climate and the Apparances do vary. The Horizon in the Sphears not after the manner described, for al the other circles are carried together from east to west with the moving of the world; and the Horizon is immovable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in sphears when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter; yet for all that there may be a place assigned for

the

the circle Galaxias is left out in many ſphears, and it is one of the greateſt circles; and they be called the greateſt circles, which have the ſame center as the Sphæare hath. And there be ſeven of the greateſt Circles, the Equinoctial, the Zodiack, that which goeth through the midſt of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle of Galaxias.

41. Of the five Zones.

THe outward faſhion of the Earth is ſphærical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, becauſe they be very far from under the courſe of the Sun, and be little inhabited, by reaſon of the great cold: and their compaſſe is from the Artick to the Poles ward; and the Zones that be next unto them, becauſe they be meaſurably ſcituate towards the courſe of the Sun, be called temperate, and above in the Firmament upon the Tropick and Artick Circles between whom they lye. Now the fifth, which among the ſaid four Circles is middlemoſt, for that it lyeth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under

der the Horizon in the frame of the Spheare.

39. Of the Meridian Circles.

THe Meridian is a Circle that goeth throw the Poles of the World, and throw the point that is just over our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this Circle is also immoveable in the World, as long as the self-same situation is kept in all moving of the world. Neither is this circle drawn in a Spheare that be painted with Stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but goe North or South even ten thousand furlongs, and the same Meridian shall serve.

40. Of the Circle Galaxias.

THe Circle of Galaxias, oblique also and goeth over the tropicks away, and it is of the substance of five clouds, and the onely visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause

the

der the Equinoctial of the world. But on the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

The Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiack, some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus be called Pleiades; and the Stars that be placed in the head of Taurus be six in number, and are called Hyades: And the Stars that stand before the feet of Geminy, are called Propus; and the cloud like substance, that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the Heart of Leo (according to the name of his place) is the Lyons Heart, and it is called of some

some men the royal star, for that they that are born under it, are thought to have a royal nativity. The fair Star that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Protrigettes. And the four Stars that be at the right hands end of Aquarius, called Urna. The Stars that be spread one after another behind Pisces taile, are called the Lines. And in the South Line there are nine Stars, and in the North line five. The bright Star that is seen in the Lines end is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack, and the North. And they be these, Ursarmajor, Ursarminor. And Draco that lyeth betwixt both Ursa, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin Protomo Hippy, the Horse that standeth by Hippachos, Chepheus, Calliopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was stellified of Callimacus, Bernicks heir. Again, there be other Stars, who for certain plain Apparances that they have in them, have had their name given them. For the notable Stars that lyeth about the mi-

shanks of the Arctophilar is called Arcturus. And the shining Star that is set by the Harp, even by the name of the whole Sign, is called the harp; and the Stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small Stars that are espied at the right hand's point of Perseus, make as it were a Sythe. And the clear Star that is set in the left shoulder of the Driver, is called the Goat. But the two little Stars that be at the outermost of his hand, be called the Kids. And all those be Southern Signs that lye on the South side of the Zodiack. And their names be be these; Orion, the Centaurus, the beast that Centaurus holdeth in his hand; Thirsylocus, whom Centaurus setteth before the Sensar; the Southern Fish, the Whale, the water poure hoff Aquarios, the Flood of Orion, the South Crown, which of some is named Uraniscars; the Roade that lyeth by Hipparchos. And again; in these there be certain Stars that have taken them proper names. For the bright Star that is in Prokyon, is called Prokyon; and the glistring Star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The Star that shineth in the top of the Star

of

of Argo, is named Canopus; and this is so seldom seen in the Roades, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scanty appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.



The Winde is an exaltation hot and dry ingendred in the inner parts and holownes of the Earth; which when it hath flue, and cometh forth, it moveth sideong about the Earth, and is called the Wind. And there be twelve of them, which old Wri-

riners had in use, of whom four be called Cardinals.

The first principal Wind.

Auster the Meridional or South wind, hot and moist air, or likened to the air, Sanguine, full of Lightning, and maketh, or causeth great rain, he nourisheth large cloudes and ingendreth pestilence and much sickness; Auster Aphricus his first collateral or side winde, airery, he causeth sickneſſe and rain: his second collateral is called Auro Austor, airery, he provoketh clouds and sickneſſe.

The second principal Wind.

The fourth winde, and the second Cardinal is Septentreonarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away rain, he causeth cold, and dryeth, and conserveth health, and hurteth the flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth round, or hurle-windes, thick snowy winds.

The third cardinal Winde.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus the third cardinal winde, fiery, hot, & dry, cholerick, temperate

rate, sweet, pure, subtile, or thin, he nourisheth Clouds, he conserveth Bodies in health, and bringeth forth flowers, Hellefrontus collateral, Solstitial, and Estive, or summery, dryeth all things.

The fourth cardinal Wind.

Last of all in the going down the Equator, that is the West, bloweth Favonious, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickneſſe, his collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders most worthy of note.

IN the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus & Cydnus, Pyramus being the neare-

to Issos, returneth by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tombe of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leap about. Not far from hence is the Town of Cyrocus, environed with a narrow balk to the firm Land.

Above it is a Cave named Corieus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs; then going deep down, and the farther the larger; it is green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seeen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadowes

bowes and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid with the dinne of Timbrels, which raise a ghastly and great ratling within; afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a mine, where a mighty River rising with a great brest, doth but onely shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkness, and not easie to be sought out:

howbeit because it was sometime the chamber of the Gyant Typho, & because it now out of hand, stifleth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bonds of King Sarpedons Realm, and Anemutium, which parteth Cilica from Pamphilia, and between them Celendris and Natidos, Towns builded, and people by the Samians, whereof Celendris is nearer to Sarpedon.

James Chapman

his Booke

FINIS.

THE

HUSBAND-MANS

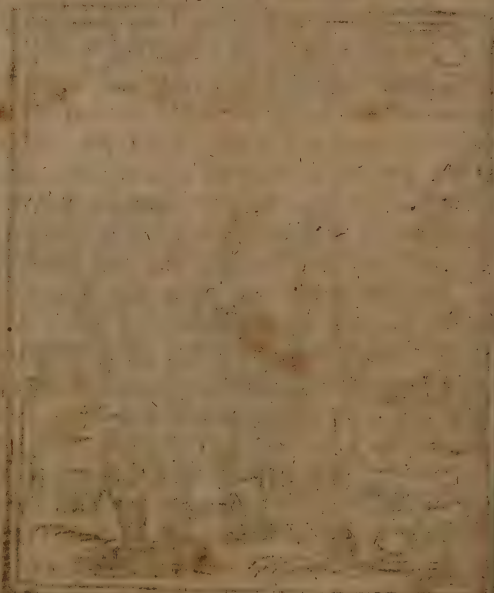
Practice; *Or*, Prognostication for Ever.

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepheards perpetual Prognostication for the Weather.



London, Printed by *S. D.* for *John Strafford*, and are to be sold at the sign of the George at *Fleet-bridge*, 1663.



What the Husband-man should Practice, and what Rule he should follow; after the Teaching of *Albert*, *Alkind*, *Haly*, *Ptolomy*.

THe wise and cunning Maisters in Astronomy have found, that man may see and mark the weather of the holy Christmas night, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if it be contrariwise, foul weather and windy, so shall it be very scant of wine & fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattle this year.

But if the wind arise at the going down of the same, then it signifieth death to be among Kings and other great Lords: But if the wind arise at north Aquilon at midnight, then betokeneth the year following a fruitful year, and a plentiful. But if the wind do arise and blow at South Austro in the midst of the day, that wind signifieth to us daily Sickness to reign and be amongst us.

2, Of

2. Of Christmas day.

If Christmas day be on the Sunday, that year shall be a warm Winter, and beginning fast with sorrow, there shall come great winds and tempests.

The Lent shall be mild, warm and moist.

The Summer hot, dry, and fair, the Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old men shall die sore, and especially Women that go with child: peace and quietnesse shall be plenteous among married folks.

If Christmas day fall on the Munday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands; the harvest good, and much wine, but very little honey; for the swarms of Bees shall die, and many women complain, and sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good & windy, the summer wet, and harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Oyle,

and

and tallow; the swine shall die, and sheep be diseased, & the beasts perish; the ships of the sea shall have great misfortune; Much amity and good Peace shall be among Kings & Princes, and the Clergy shall die sore that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warme; the Lent strong with naughty weather, the Summer and Harvest very good weather; and this year shall be plenty of hay, wine and corn, which shall be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great Labours, and young people, children and also cattle die in great store.

If it fall on Thursday, the winter shall be very good with rain; The Lent windy, a very good summer, and a misty harvest, with rain and cold; and there shall be much corn, fruit & all things shall abound on earth, and wine with oyl and tallow shal be plenty, but yet very little honey. Many great men shall die, with other people, and there shall be good peace and great honour to all Kings and Governours.

If it fall on Friday, the Winter shall be stedfast, & continue his course: The Lent very good, but the summer stedfast, and the harvest indifferent, and there shall be plenty of wines and corn, hay shall be very good, but the sheep

and

and swarmes of Bées shall die soze, the people shall suffer great pains in their eyes; oyle shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesom, unstedfast, with great winds, the Lent shall be evil and windy, the Summer good, & dry harvest, there shall be little corn, and dear, and scarcity of fruit; pastures for Beasts shall be very good, but the ships on the sea and other waters shall have great mis-fortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people die; many trées shall wither; and the Bées die also that yéer.

3. Of the Practice of the Husband-man.

THe Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve dayes; even from the first day, and what weather there is on every one of the twelve dayes. And also the weather that shall be upon, & in the Month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. Johns day betokeneth March, and so forth; proceeding unto the last.

4. The

4. The Disposition of the twelve Dayes, known by the shining of the Sun.

IN the Christmas day, if the Sun do shine the whol day, it betokens a peaceable yeer.
If the Sun shine the second day, Gold shall hard to come by, and the Corn much set by.
If the Sun shine the third day, Bishops and Prelates will be diligent to make war, and great errours shall be among Church-men.
If the Sun do shine on the fourth day, then ull the weak children suffer much pain.
And if the Sun do shine on the fifth day, then h the Winter Fruits and Hearbs, and ruits of Gardens prosper well.
If the Sun do shine on the sixth day, there all be great plenty of the Fruits of the ardens, with all other Fruits also.
But if the Sun doth shine on the seventh day en betokeneth hunger and scarcenesse, both Mans foy, and also of Beasts, for victuals all be dear, with Wine and Corn.
If the Sun do shine on the eighth day, it shal good for Fishers that year, and fortunate.
If the Sun do shine on the ninth day, it shall prosperous and happy for sheep that year.
If it shine the tenth day, then shall there be uch evil weather that year.
If it shine the eleventh day, there shall be much

much misty weather that year, and also commonly death.

If it shineth the twelfth day, then followeth that year much war, debate and strife.

If the wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid; then the third night dyeth the greate Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be dea among them that are learned.

The sixth night, wind bringeth plenty Wine, Corn, and Oyle.

The seventh night, wind bringeth neith hurt nor good.

The eight night, wind causeth much dea among old and young people.

The ninth night, wind betokeneth mu sickneſſe and death among the people.

The tenth night, the Cattle fall to t ground and die.

If it blow the eleventh night, much Fi shall die.

If it blow the twelfth night, it betokene much war and debate in the Land.

5 From the time of Christmas unto the Twelfth day.

THe Husbandman understanding all this, when on Christmas even at midnight the wind waseth still, it betokeneth a fruitfull yere: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Apple.

When the Sun on the Twelfth day in the morning doth shine, that betokeneth foule weather. In the beginning it is never stedfast weather, for the moneths goe all one through other the same day. If it be faire weather that day, it is happy and fortunate. The sixth day after the first day is the last day; so that the first is last, and that in the six dayes every day leaveth behind him two moneths.

Also, that the second day leaveth February afore none, and January at the after none, and forth doth all other dayes.

January.

If it be on New-years day that the clouds in the morning be red, it shall be an angry yere with much War and great tempests. If the Sun doe shine on the 22. day of January there shall be much wind. If the Sun doth shine on S. Pauls day, the twenty five day of January, it shall be a fruitfull yere, and if it doe rain

rain or snow, it shal be betweene both : If it be very misty it betokeneth great death. If thou heare it thunder that day, it betokeneth great winds and great death, and most especially among rich men that yeer.

February.

On Shrove-tuesday whosoever doth plant or sow, it shall remain alwayes green.

Item, how much the Sun did shine that day, so much he shall shine every day in Lent, And alwayes the next new Moon that falleth after Candlemas day, and after that the next tuesday shall be alwaies Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit : if you hear it thunder, that it betokeneth great wind and much fruit.

Saint Beda saith there be three dayes, and three nights, that if a child be he born there in the body abideth whole and shall not consume away untill the day of Judgment : that is in the last dayes of January, and the secrets thereof are full wonderous. And if a tree be hewed at, on the same day, it shall never fail.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hoar frosts shall you have after

ter Easter, and so many mysts in August. All manner of trees that shall be cut downe unto the two last holy dayes in March, shall never fail. Item, If on Palm-sunday be no faire weather, that betokeneth two goodnes. If it doe thunder that day, then it signifieth a merry yeere, and death of great men.

Aprill.

If it raine never so little on the Ascension day, it betokeneth dearth of all manner of food for Cattell. But when it is faire weather it is prosperous, and there shall be plenty of Tallow and much Woll.

May.

If the Sun doe shine on the 25 day of May, Wine shall prosper well; but if it doth rain, it doth much hurt Item, if it raine on Whitsunday, it is not good. Item, in the last of May the Oake trees begin to beare blossoms, if they blossome then, you shall have a good yeere of Tallow and plenty of Fruit.

June.

If it rain ever so little on Midsummer day, that is the 24 day of June, then do not the Hasell nuts prosper: If the holy Sacraments day of our Lord be faire, then it is good, and cause fruit plenty, and the Lambs to dye.

Iuly

If it raine the second day of Iuly, such weather shal be foxty dayes after, day by day, yet some imputed it to Swithin the 15.

August.

If the the Sun do shine on the 15 day of August that is a good token, and specially for Wine.

September.

If thou wilt se and know how it shall go that yeer, then take heed to the Oak apples about S. Michaels day, for by them you shall know how that yeer shall be: If the apples of the Oak trees, when they be cut, be within full of Spiders, then followeth a naughty yeer: if the apples have within them flies, that betokens a meetly good yeer. If they have maggots in them, then followeth a good yeer. If there be nothing in them, then followeth great dearth: if the apples be many and early ripe, so shall it be an early Winter, and very much snow shall be afore Christmas and after that it shal be cold.

If the inner part or kernell be fair, and cleare, then shal the Summer be fair, and the corn good also; but if they be very moist then shall the Summer also be moist. If they be lean then shall there be a hot and dry Summer. If thunder in this moneth it presageth plenty of wine and corn that yeer.

October,

October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on the trees

November.

Whether the winter be cold or warm, go on Allhallows day to a beech tree, & cut a chip thereof, & if it be dry then shall the winter be warm: if thou wilt try on S. Andrews even, whether it shal be moist or dry yeer that followeth you shal know by a glass ful of water: if the yeer shal be moist & much rain shal fall, then shal the water in the glass run over: and if there shal follow a dry yeer, then shal not the water arise to the brink thereof.

When there followeth a foggy night a good yeer after entreth, that is when it cometh on the thursday night, or on a flesh day at night, and not on the Friday or Saturday, wherein some men will eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmasse day cometh while the Moon wareth, it shall be a very good yeer, and the nearer it cometh to the New Moon, the better shall that yeer be.

If it come when the Moon decreaseth, it

shal be a hard yeer and the nearer the latter end thereof it cometh the worse and harder shal the yeer be. And if any wind be cut off on the two last dayes of December, and on the first day of January, it shal not rot nor wither away, nor be ful of wormes, but alwayes wax harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that year.

Item, put out of thy stable all thy beasts or what other cattle that thou hast the 3 nights following hereafter, & make the stals & stables very clean, with ỹ mangers also, & give a beast no meat those nights in those places but bestow them in some other room, and there give them meat, for that is good; and these be the three nights, Christmas even at night, New-yeers even, and Twelfe even at night.

7 An old rule of the Husband-man.

Item, When it is fair weather three Sundaies after S. Iames his day, it betokeneth that corn shal be very good, but if it rain, then the corn withereth. S. James day before noon betokneth the winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. Iames day, it is a token of cold weather: but if rain thereon it is a token of warm and moist weather. But if it be betweene both,

that

that is a token of neither to warme, nor yet to cold.

8 How the Winter should be the twelve Moneths.

If a man desire to know what faire weather shalbe in every moneth or what rain, then must he mark in what hour the new Mone is in, and under what signe, and what planet ruleth the same hour, so shal the same moneth be hot and dry, cold and moist after the judgment and manner of the foure times of the yere.

Item, when the Mon is new changed, what weather shall be that moneth, shalbe found out after this manner: If the Mon shine fair and cleare, and so followeth wind: shineth the Mone pale so shall it raine. If it raineth in the next moneth after a new Mone, then shall it raine to th the whole moneth.

The saying of Sylinus, and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have raine, and much tempest of weather; if the Clouds be troubled in the morning early, and blacke, then shall there blow a strong North wind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the Evening, it is a token the next day shall be faire weather.

10 The Circles about the Sun, Moone, and other Stars.

Guido Bonatus speaketh on this wise, wee shall mark the circles which be sometime about the Sun, and about the Moone, whether they be one or more, & if there be but one, they being cleer and not long enduring, and quickly vanish'd, it betokeneth a faire and cleere weather following, and a good and cleere ayre: and when there be many circles it betokeneth wind: if they be of colour red & cleere in many parts, then it betokeneth trouble in the ayre.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the ayre through cold and wind; and it bringeth in the winter time snow, and in summer time raine.

When they be blacke, it betokeneth in the winter wind and snow, and in summer raine, and when they be many, then doe the same more increase.

11 The colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the same parts where those lights be seene.

When the Stars be misty & dark, as though they shined through a mysk, and that all the same time there be no Clouds in the element it is a token of trouble in the Ayre, and much raine,

raine or snow, after the time of the yeare.

And when they be cleare and red, they judge it to be windy.

Likewise, if thou seest the common Stars thicke, darke, and of course light; it betoketh alwayes change of weather.

If thou in cleare weather seest the Starres shot, and fall downe to the earth, that is a token, that there shall be shortly after, wind from those parts where the starres doe shot, and the more they shot the stronger shall be the wind. For when you see such things present, it betokeneth inordinate wind, and when you see such like in every part of the element, that is a token of great trouble in the Ayre in all parts, with thunder and lightning.

12 How to know the Weather by the rising and going down of the Sun.

When the Sun ariseth cleare and faire it is a token of a faire day.

When the Sun ariseth and hath about him red Clouds, it is a token that it will rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of raine.

When the fuglin is in the rising of the Sun

Sun, it betokeneth a sharpe wind, and in the going downe of the sunne faire weather.

When there be Clouds about the sun whe he riseth, the lesse that the Sun doth shine, the more redder be the Clouds.

When at the rising of the sun there proceedeth a long shining, it betokeneth raine.

When afore the rising of the Sun-shin doth appeare, it betokeneth water and wind.

When the sun in the rising is dark, either hid under a Cloud, it betokeneth raine.

When the sun is cleare, and that it giveth light from the middle part against the risin about midnight, that betokeneth rain & wind.

When long shining beames goe before th sunne, it betokeneth a dead and strong wir from those parts that the beames doe shine.

When by the accident at Night there is shining circle, it betokeneth that night a bo strous and unruly weather; and if there be myst the stronger shall the wind be, if the myst fall from the sunne, it betokeneth wind in th Region beyond where it falleth.

When the sun ariseth black, or with cloud under it, or that he hath on both parts cloud the which some men call the Sun, or sun beames which proceed from the sunne, whether they be black of colour or no, it betokeneth a winter ayre or raine. Wh

When the circle that is round about the Sun, in the rising or going down thereof, is of many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that it be colour be settled, or that the Clouds rand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going downe of the Sun, the light or shining thereof goeth before and evening the Element is red, it betokeneth the next day faire weather.

And when the shining thereof in the rising or going down be not right, it betokeneth rain.

13 Albertus of the Lightning.

If the colour of lightning be red and cleare, the flames white & red, or the colour of snow, that betokeneth all things fruitfull, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14 Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is cleare, and appeareth bright in clear weather, then shall it not be long cleare after, which betokeneth a winter ayre or raine.

Item, When thou seest in the morning a Rain-

Rain-bow, it betokeneth rain the same da
and there shal be a great boysterous storme.

Item, when the Rain-bow doth appear
bout three or foure of the clock in the afte
noon, it betokeneth fair weather, and th
shall be against in a strong dew.

Item, When there doth a Rainbow a
pear about noon it betokeneth much wate

Item, When the Rain-bow doth appe
about the going down of the Sun, then do
it for the most part thunder and rain.

Item, When it appeareth in the Weier
then followeth fair weather.

Item, when the Rain-bow appeareth
boisterous weather in the North, it betoken
eth fair weather and clear, And contrariwi
when he appeareth and is seen with a clo
Summer, whether in the West or at noon
followeth rain. Haily saith when the Rain
bow appeareth in fair and clear weathe
it betokeneth increase of raw weather, a
in the Winter it betokeneth lesse.

15. Of Thunder and Lightening.

When in the time of winter, the Sun i
in Capricornus ♑ Aquarius, especially fro
Lucy, untill the tenth of January, if the thun
der be heard then shall it be from the begin
of the Lightning throughout the whole yea
more windy than any other yeer is. When

When in Summer it thundreth more then lightneth, it is a sing of wind that shal come in the same place whence the thunder comes: but if there be seen more Lightning then heard of thunder. then shall the wind come in the place where the Lightning is seen. if it thunder lesse then Lighten, that is a token of rain. with fair & clear weather, & shall it thunder and lighten, or else thunder and lighten out of all foure quarters, but mark if it come onely from the East part, there shal be fair day rain from the South, and wind. When it thundreth early, it betokeneth the wind and rain to come from the day.

6. To know the weather by the four quarters of the yeare, as sheweth *Liechtenberger*.

What weather there shall bee on the day that the Sun enters into Aries, and in the first day after their operation shall be for the most part in the Harvest, in September, October and November.

Item, Aries worketh the one day when the sun goeth in Leo, & the next day before and after, and so shall be the winter, especially December, January, & February, for the winter lieth him wholly, and leaneth on the North, that is to say, from the mid-night which is the ascent East and that time shall be day, & then

shall

shall be great frost and cold. But if it come in South Austro, which is of the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistnes, so shall the winter be unstable.

On that day that the Sun goeth into Libra marke the weather the next day afore it, and the next day after it.

And when the weather is given to lightning more in March, Aprill, & May, then mark that also. For as the weather is in those dayes that come next after, and afore, when the Sun entreth into Aquarius, so shall it be in the most part of the summer, June, July, and August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20. degree, that is, that from the 14 day of September unto Allhallowes day, and commonly it shall be likewise in the yeare following. And this time is reckoned among the twelve moneths so that foure dayes are reckoned for a moneth and every day betokeneth a quarter of a Moon which is seven dayes, and November is reckoned for the first moneth.

27 How to know the weather out of the new and full Moones.

On the third day before the new and full Moon

oon, mark well the Moon, when there eth or proceedeth from her a cleare light ining, it betokeneth faire weather, and also indy, and if the Moon be black or darke, it a token of cold ayre and rainy.

When there is a fair and clear circle by e Moon, and that being sharpe and b ight betokeneth a fair and clear ayre, and if ere be two or three rings about the Moon, betokeneth a cold winter ayre.

When there is a darkneſſe about it, it is a oken of winterly ayr which cometh through rong winds, And if there be black about it, hen it is a token of ſuch like weather alſo.

When the Moon ariſeth and ſhineth fair, t betokeneth fair weather: red, wind; black, ain.

Likewiſe as the weather is on the third ay after the new and full Moon, ſo ſhall the weather be ten days after moſt commonly.

A ſudden and harſh rain, cometh alwayes rom the wind that went before.

The greateſt winds be commonly in harveſt, the ſudden coming of cold and heat, cometh of the wind, and of the rain.

There

There goeth commonly afore Thunder great winds.

When the wind goeth from the Occident then it is commonly rainy weather.

From the East is fare weather.

From mid-night, it is cold and hard weather.

From none, hurtfull and unhealthfull weather.

If it doe haile in the midst of Summer, it is a token of great cold in the higher Region of the aire.

When the lower part is hot, that causeth Haile to come from above.

18 Of the Eclipse of the Moone, the cause thereof, how and when they happen.

YOu are to note, that an Eclipse of the Moone is nothing else but the interposition of the earth betweene the bodies of the Sun and Moone, they being Diametrically oppolite: as if a line drawne from the center of the Sun, to the center of the Moone, should passe directly through the center of the earth: which only happeneth at the time of the Oppolition, or full Moone, and not at every full Moone neither, but onely when they meet in the

the head or tail of the Dragon; which is only the intersection of two Circles, viz. the Ecliptique, and the Different, which is the Circle that carrieth the Moon about; and you are likewise to note, that an Eclipse of the Moon appeareth to all those above, whose Horizon the Moon is at the time of the Opposition, though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizons, &c.

To find when the Moon shall be eclipsed and when not, by her distance from either of the two sections, called the head and tail of the Dragon.

IF the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more then 13 degrees, 5 minutes, and 23 seconds, then the Moon (at that full) cannot be eclipsed.

Therefore if her distance be more than 10 degrees, 21 minutes, 20 seconds, and lesse than 13 degrees, 5 minutes, 23 seconds, than the

may happen to be eclipsed, but not necessarily.

20. To find when the Sun shall be eclipsed, and when not.

IF the apparant latitude of the Moon at the time of the visible conjunction be lesse than 30 minutes, 40 seconds, there must be an eclipse.

But if the apparant latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an eclipse.

Therefore if the apparant latitude be more than 30 minutes, 40 seconds, and lesse than 34 minutes, 51 seconds, there may be an eclipse.

21. How to behold an Eclipse of the Sun without hurt to the eyes.

TAke a burning glass, such as men use to light tobacco within the Sun; or a spectacle glasse that is thick in the middle, such as for the eldest sight; and hold this glasse in the Sun, as if you would burn through it a pasteboard, or white paper book, or such like; and draw the glasse from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper or book, the round body of the Sun, and how the Moon

Moon passeth between the Glass and the Sun during the whole time of the eclipse.

Thus thou mayest practise before the time of an eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the Glass, at such time (the sun shining) as thou holdest the glasse, as before thou art taught.

22. The mind of the Fathers, of the Nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the Fire giveth much flame, or else when a man taketh an Hasten, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When that cold in the Winter ceaseth,
And when a man snow findeth.
If there be dark clouds thereby,
Then look for rain verily.
If the Frog in the morning do cry,
Betokeneth rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets into the middle region of the aire, where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, The Rain-bow is made by the Sun-beames striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun; and thus ariseth variety of colours by the mixture of Clouds, Air, and fiery Light together. But (as he saith) it pretendeth neither fair nor fowl weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteoro logicorum, cap. 1. & 2. But briefly, Rain is a cold vapour, and

and earthly humour, raised from the earth and waters, into the middle region of the air, where by the extremity of cold, it is thickned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular Stones fall on the Earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it tarrieth in the air, the rounder it is and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail sooner melts than Snow, and the Hail cometh oftner in the day than in the night.

28. Of Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, pre-

seutly at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather; but if by means of cold it be congealed, it is called Frost, and therefore Dewes come not so often in hot seasons, neither when winds be up, but after a calme and clear night, Frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the Earth, and inforced laterally above the Sun.

30. Of Suddain Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of cloudes newly over cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm, of the Greeks called Ecnephias; but when this cleft is not great, but that the windes be forced to turn round, and roll

roll in this descent without lighting, there is made a whirle-puffe, or gust, called Typhon, which is to say, The storm Ecnephias, sent forth a winding violence, and this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say, Vinegar thrown into this Wind, breaks the gust.

31. Of Earth-quakes.

Plenty of windes gotten into the bowels, holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Signes of Earth-quakes.

When waters in wells or pits be troubled, and have a bad savour, the long absence of the windes, strange noises, the obscurity or darkenesse of the Sun with clouds, and strangely coloured, &c.

33. Of Thunder and Lightning,

When an exhalation, hot and dry mixt with moisture, is carried up into the middle region, and there in the body of a cloud: Now these two contraries being thus shut, or pent in one room together, they fall at variance, whereby the water and fire agree, not until they have broken the prison wherein they were pent, so that fire and water flie out of the Cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, the thunder being made first, but the lightning first seen, in respect the sight is before the hearing; and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing: That which is moist burneth not likewise, but blasts, and altereth the colour: but that which is clear, is of a strange operation, it draweth vessels dry without hurt to the vessel; it melteth mettal in bags or purses, and hurteth not the bag or purse, nor Wax that sealed the bag hurt; it breaketh the bones, and hurteth not the flesh; and killeth the child in the womb, not hurting the mother. Pliny saith

saith, Scythia by reason of cold, and Ægypt by reason of heat, have seldome lightning.

34. What things be not hurt with Lightning,

It hurteth not the Lawrel-tree, it entreth not past 5 foot into the earth, such that are shadowed with the skinnes of Seales, or Sea-calves, are freed, the Eagle is free, &c. Many other wonderous and strange kind of Meteors be there in the heavens often times seen, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here

35. Here followeth divers and sundry Rules, of excellent use, and right necessary to be known of the Husband-man, and not onely of him, but of all other Persons of what quality soever.

AND First, I will begin to shew what Rules of Husbandry are to be observed in each month, and alss Observations for Taking of Physick, and keeping of a good and wholsome Diet, and modest Recreation.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop and purge superfluous branches from fruit Trees, uncover their roots, set all kinds of quick-sets and fruit trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South and

and West, which grew at the first, set Beans, Peale, and Parsnips, the weather milo, and Moon decreasing, dig Gardens, drench weak and sick cattle, Kine with Cervisuce, Horses with Water and ground Malt sodden with a little Bran.

Observations for Physick and Diet in *January*.

The best Physick is warm Cloaths, good Fires, warm diet, and a Merry honest Wife.

Rules of Husbandry in *February*.

This month set, cut, and lay Quicksets, and Roses, as all other Plants, set and plant Vines, Hops, and all Fruit that growes on bushes; Sow Peale, Beans and Onions, furnish your Gardens with Sallets and Pot-herbs for Summer, prune and trim all sorts of fruit Trees, from Moss, Canker, and superfluous Branches, remove Grafts or young Trees in the last quarter, the Moon being in Aries, Libra or Scorpio.

Observations for Physick and Diet in *February*.

If necessity urge, you may let Blood, but

but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelessnesse, for the warm Aire in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quicksets, cover the roots of fruit trees (opened in December and January) with fat earth, sowe Oats, Barley, Parsnips, Onions, Carrets, Melons, Cowcumbers, and all kind of Pothearbs, slip Artichokes and Sage, and sowe all manner of Garden Seeds.

Observations for Physick and diet in *March*.

Now advise with the honest and able Astrological Physitian, 'tis good to purge and let blood.

Rules of Husbandry in *April*.

This month sow Hemp and Flax; pull Hops; set and sow all kinds of Garden herbs, restore the Liberty of the laborious Bee,

Bee, by opening her Hive; Bark-trees for Tanners, and let good-huſwives mind their Gardens, and begin to think of their Daries.

In gard'ning never this rule forget.
To ſowe dry, and ſet wet.

Obſervations of Phyſick and diet in *April*.

The uſe of Phyſick becomes now ſeaſonable, as alſo Purging and Blood-letting, 'tis good to abſtain from Wine, for many diſeaſes will be taken thereby to the ruin of many.

Rules of Husbandry in *May*.

This month commands the provident houſe-wife, and the prudent Artiſt, to ſet their Stils on worꝛk; in the beginning of the month ſowe and ſet thoſe tender ſummer Herbs, that would not indure the former cold, weed your Hopgardens, cut off ſuperfluous branches, moſs Trees and Gardens, and weed Corn.

Obſervations for Phyſick and Diet in *May*.

Now every Garden and Hedge affords thee Food and Phyſick, Riſe early, Walk the Fields by running ſtreames the North and Weſt ſides; Sage and Sweet-butter an excellent Breakfaſt, clarified Whay with Sage, Scurvy-graſſe-Ale, and Wormwood-beer, are wholſome Drinks.

Rules of Husbandry in *June*.

At the full of the Moon this month and next, gather your Herbs to keep dry for the whole year; Set Roſemary and Gilliflowers, ſow Lettice and Raniſh three or four dayes after the full, and they will not run to ſeed; ſhear your Sheep the moon increaſing.

Obſervations for Phyſick and Diet in *June*.

Let honeſt moderate Labour and Exerciſe procure your Sweat, thin and light Diet, and chaſt Thoughts tend to Health: Lie not unadviſedly on the ground, or over haſtily drink.

Rules

Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strowe on your floores to destroy Fleas, at the full Moon gather flowers and seeds, dry your flowers rather in the shade than in the Sun, which too much exhalteth their vertue, but to avoide corruption let the Suns heat a little visit them.

Observations for Physick and Diet in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this month, and produce pestilential Diseases, forbear superfluous Drinking, but Eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reap your desired harvest. Sow winter Herbs in the new of the moon. Esteem fair weather as precious, and mis-spend it not. Gather garden Seeds near the full, use moderate Diet, forbear to sleep presently after meat: take heed of suddain cold after heat.

Observations in Physick and Diet in *August*.

Beware of Physick and Blood-letting in the Dog-dayes, if the Air be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Verjuice, remove and set all slips of Flowers between the two Lady dayes, remove Trees from Sept. till Febru. especially in the new of the Moon, the weather warm, and the wind South or West, cut Quick-sets, gather ripe fruit, sowe Wheate and Rie, winter Parsnips and Carrets, and set Roses, Strawberries and Barberries.

Observations for Physick and Diet in *September*.

Now as the year declines, provide you winte

winter garments, hang them on loosely to prevent that you might after repent of; good for Physick, and Phlebotomy.

Rules of Husbandry in *September*.

Sow Wheat and Rie, remove young plants and trees about the new moon, observing this as a seasonable secret, that in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the cold kills it: gather your remaining Winter fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet in *October*.

The Garments you last month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and fogs oft-times beget a whole winters cold. Consult with your Tailors as well as Physitians.

Rules of Husbandry in *November*.

Set Crabtree-stocks to graft on, in the old of the moon, set peaſe and beanes, and ſowe parſnips and carrets, Trench gardens with dung, uncover the roots of your apple trees, and ſo let them remain till March, kill ſwine in or near the full of the moon, and the fleſh will the better prove in boyling.

Obſervations for Phyſick and Diet in *November*.

The beſt Phyſick this month, is good Exerciſe, Warmth, and wholſome Meat and Drink.

Rules of Husbandry in *December*.

In the laſt Quarter of the Moon, this Month and the next, are the beſt times to fell Timber: Let Fowlers mind their Game, cover all your beſt Flowers and Herbs from cold and ſtorms with rotten horſ-dung, look well to thy Cattle, bloud Horſes. Let a warme Fire and a cup of Nectar be thy Bath, the Kitchin thy Apothecaries ſhop, hot meats

and

and broths thy physick, and a well spread Table, the proof of thy Charity to thy poor neighbours, to whom this advise is seasonable.

Being poor thy self, and can'st not feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and Diet in *December*.

The best Physick is as before, a merry honest Heart, and the exercise of Charity among thy poor Neighbours.

37. Here follow other brief Rules of Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces.

To let the Cholerick blood when the Moon hath her course in Cancer, or Pisces.

To let the Melancholy blood, when the Moon is in Libra, Aquarius, or Pisces.

To let the Flegmatick blood, when the Moon is in Sagitarius or Aquarius.

To prepare humors, the Moon being in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer.
With Pils, the Moon in Pisces.
With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the head by sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rheumes, the Moon being in Taurus, Virgo, or Capricorn.

To bathe, when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the hair off the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

Brief

Brief Observations of Husbandry.

Set, Sow Seeds, Graft and plant, the Moon being in Taurus, Virgo, or in Capricorn.

And all kind of Corn in Cancer.

Graft in March at the Moons increase, she being in Taurus or Capricorn.

Shear Sheep at the Moons increase.

Fell hard Timber from the Full to the Change.

Fell Frith, Copice, and Fuel at the first quarter.

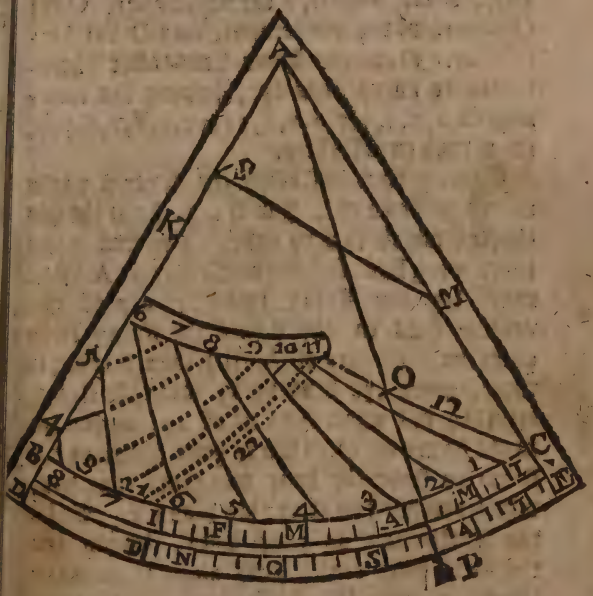
Lib or Geld Cattle, the Moon in Aries, Sagitarius, or in Capricorn.

Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

THis Instrument may be made either of Wood, Brasse, or Silver, or, for a shift, this Paper or felt being pasted upon a fine piece of Board that will not warp, may supply the want of a better; In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string, let there be a Bead, or small Pins-head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins head is noted with the Letter Q; Likewise upon the edge of the Instrument, noted with A B, you must have a small piece of wier (or a piece of a small pin) about a quarter of an inch in length, which must stick

stick up right upon the edge of the Instrument; this small piece of wier is noted with the letter S (or if you will, you may have a



small hole made in the line A B, into which you may stick a pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines B C, and D D, are

noted certain small divisions, which are the dayes of the twelve months of the year, noted with the first Letter of every month, as I for Ianuary, F for February, M for March, A for April, M for May, I for June, I for July, A for August, S for September, O for October, N for November, and D for December. Now the Hour-lines offer themselves to every ones eye, having the numbers 12,1,2,3,4,5,6,7,8,11,10,9,8,7,6,5,4, set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof which is very easie. For first (the thred being fixed fast in the Center at A) you must lay the string upon the day of the month (as in the figure the string lieth upon the 10th. day of April) then staying it there, move the bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to finde the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the

shadow

shadow of the short piece of wier in S, streight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the houre-line, give you the true hour of the day either before or after noon.

Example.

If you would find the hour on the 5th. of April, you must then lay the thred upon that day, and keeping it there, move the bead till it lie upon the line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, hold it up till the shadow of the small wier fall just upon the line S M, and then, (the thred and plummet, having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9, 3, then it is either 9 in the morning, or 3 in the afternoon: in like manner, if it fall upon the lines 10, 2, it is either 10 in the morning, or 2 in the afternoon; again, if it fall just between the lines of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and

which

which of these hours it is, may be easily distinguished.

Note, that from the tenth day of March, to the twelfth of September, you must make use of those Houre-lines which are drawn with a full line thus———But from the twelfth of September, to the tenth of March, you must make use of those Houre-lines which are pricked thus..... Let thus much suffice concerning the use of this Instrument.

Usus optimus magister.

A Table shewing the Interest of any sum of money, from 1 pound to 1000 pound, at 6, per cent.

	1 moneth.			2 moneth.			3 moneth.			4 moneth.		
lib.	lib.	s.	d.	lib.	s.	d.	lib.	s.	d.	lib.	s.	d.
1000	5	00	00	10	00	0	15	00	0	20	00	0
500	2	10	00	5	00	0	7	10	0	10	00	0
400	2	00	00	4	00	0	6	00	0	8	00	0
300	1	10	00	3	00	0	4	10	0	6	00	0
200	1	00	00	2	00	0	3	00	0	4	00	0
100	0	10	00	1	00	0	1	10	0	2	00	0
90	0	09	00	0	18	0	1	07	0	1	16	0
80	0	08	00	0	16	0	1	04	0	1	12	0
70	0	07	00	0	14	0	1	01	0	1	08	0
60	0	06	00	0	12	0	0	18	0	1	04	0
50	0	05	00	0	10	0	0	15	0	1	00	0
40	0	04	00	0	08	0	0	12	0	0	16	0
30	0	03	00	0	06	0	0	09	0	0	12	0
20	0	02	00	0	04	0	0	06	0	0	08	0
10	0	01	00	0	02	0	0	03	0	0	04	0
9	0	00	10	0	01	9	0	02	8	0	03	7
8	0	00	09	0	01	7	0	02	4	0	03	2
7	0	00	08	0	01	4	0	02	1	0	02	9
6	0	00	07	0	01	2	0	01	9	0	02	4
5	0	00	06	0	01	0	0	01	6	0	02	0
4	0	00	05	0	00	9	0	01	2	0	01	7
3	0	00	03	0	00	7	0	00	1	0	01	2
2	0	00	02	0	00	5	0	00	7	0	00	9
1	0	0	01	0	00	2	0	00	3	0	00	4

The

The use of the Table of Interest.

The first column containeth any number of pounds from one to 1000, against any of which sums, there is set down the Interest thereof for one, two, three, or four months, according to the titles.

Example, Let it be required to find the interest of 70 pound for four months. Find 70 l. in the first column, and right against it, in the column of four months, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four months.

Now, if you would know what the interest of the same sum would be in 6 months, Look in the Table for the interest thereof, in two months, which is 0 l. 14 sh. 0 d. which added to the interest for four moneths, namely, to 1 l. 8 sh. 0 d. the sum is 2 l. 2 sh.

2 l. 2 sh. 0 d. and so much is the interest of 70 li. in 6 months.

Also, if it be required to find the interest of any sum which is not in the first column, as of 75 li.

Let it be required to find the interest of 75 li. for three months. First, look the interest of 70 li. for three months as before, you shall find it to be 1 l. 1 sh. 0 d. Likewise find the interest of 5 l. for three months, which is 0 l. 1 sh. 6 d. this being added to the former, viz. to 1 l. 1 sh. 0 d. maketh 1 li. 2 sh. 6 d. which is the interest of 75 l. for three months.

Here

Here followeth four plain and necessary Tables, shewing the true value of the purchase of any House or Land, by Lease, or otherwise: calculated according to the Rates of 5l. 6l. 8l. & 10l. in the hundred.

5. per Cent.

This Table is to be used in the Purchase of Land.

Time of the purch.	Years	Moneth.	Value of the Purchase.
¼	0	3	0
½	0	6	0
¾	0	9	0
1	0	11	0
2	1	10	19
3	2	9	19
4	3	7	19
5	4	6	19
6	5	4	19
7	6	3	19
8	7	1	19
9	8	0	19
10	8	10	19
11	9	8	19
13	11	5	19
15	13	3	19
17	15	1	19
19	16	10	19
21	18	8	19
23	20	6	19
25	22	4	19
27	24	3	19
29	26	1	19
31	27	11	19
41	36	7	19
51	45	4	19
61	54	1	19
71	62	9	19
1	71	6	19
91	80	3	19
Fee sim.			20

5. per Cent.

This Table shewes the Purchase of Leases of Land.

Time of the purch.	Years	Moneth.	Value of the Purchase.
1	0	0	0
2	1	0	19
3	2	0	19
4	3	0	19
5	4	0	19
6	5	0	19
7	6	0	19
8	7	0	19
9	8	0	19
10	9	0	19
11	10	0	19
13	12	0	19
15	14	0	19
17	16	0	19
19	18	0	19
21	20	0	19
23	22	0	19
25	24	0	19
27	26	0	19
29	28	0	19
31	30	0	19
41	40	0	19
51	50	0	19
61	60	0	19
71	70	0	19
81	80	0	19
91	90	0	19
Fee sim.			20

¶ This table shews the Purchase of leases of Houses or lands...

8. per Cent.

This table shews the Purchase of leases of houses or lands.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	2
6	5	0
7	5	9
8	6	7
9	7	5
10	8	3
11	9	1
13	9	12
15	10	10
17	11	8
19	12	6
21	13	4
23	14	2
25	15	0
27	15	9
29	16	7
31	17	5
41	22	1
51	26	9
61	31	6
71	36	2
81	40	10
91	45	6

Fee sim.

Value of the Purchase.

10. per Cent.

This Table shews the purchase of Leases of Houses.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	6
4	3	4
5	4	2
6	5	0
7	5	9
8	6	7
9	7	5
10	8	3
11	9	1
13	9	12
15	10	10
17	11	8
19	12	6
21	13	4
23	14	2
25	15	0
27	15	9
29	16	7
31	17	5
41	22	1
51	26	9
61	31	6
71	36	2
81	40	10
91	45	6

Fee sim.

Value of the Purchase.

The

The use of the four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the Rate of the profit; which it is fit should be more in houses than in lands; because houses are subject to be void of Tenants, and many other casualties of fire and ruine, which lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest for any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Onely the year for the more exactnesse is divided into twelve months, and not into four quarters.

The

This example will make all plain.

It is desired to know what the Lease of an House for one and twenty years, is worth in ready money? To find out this, look in the last Table which is calculated after the rate of ten per Cent. and is fittest for such kind of bargains; and in this Table at 21 years, you shall finde the value of the Lease to be worth 8 years and 8 months purchase. So that let the yearly rent or value of the house be what it will, the said Lease of 21 years, is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short lease. Reckoning a lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years purchase; Whereas you may see by this Table, that though the lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years

is not worth full 10 years purchase: may the lease of an hundred years, or the Fee-simple cannot be worth above 10 years purchase, allowing the said rate of 10 per cent for the money.

Many other questions of Purchases and Reversions might be added; as you may see at large in my Purchasers pattern, printed for Mr. Pierrepont, at the Sun in Pauls Church yard.

A brief Discourse of the Celestial part of the World, of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars.

1. *Of the Heaven of the fixed Stars.*

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orbe, and the other motion is called Violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars, is very

slow in motion, moving but one degree in 71 years, and so is 25412 years moving through the whole Zodiack: It is adorned and beautified with divers glorious bodies of several magnitudes, of which the Ancients have noted 6 in number; and that the multiplicity of these glorious bodies, might not confound the beholders by their irregular situation; the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSSE, &c. and these are called Constellations, of these Constellations; the Ancients observed only 48, though there be others found out of later times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose magnitudes are very vast, in respect of this little ball whereon we live; for,

A Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which magnitude there are 15 Stars.

A Star of the second Magnitude is grea-

ter

ter than the Globe of the whole Earth 28 times, of which magnitude there are 45 Stars.

A Star of the third magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 208 Stars.

A Star of the fourth magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 244 Stars.

A Star of the fifth Magnitude, is greater than the Globe of the whole Earth 21 times, of which magnitude there are 217 Stars.

But a Star of the sixth Magnitude is lesse than the Earth, and of his Magnitude are 49 Stars.

An Appendix to the precedent Almanack.

2. *Of the Heaven of* Saturn.

THis Heaven is scituated within the Concavity of the Heaven of the fixed Stars, and containeth only the body of his own Planet, which appeareth as a Star of the second magnitude; he is of a swarthy and obscure colour like unto lead; his distance from the Earth in his mean distance is,

9091960 Miles, and the circumference of his Spheare is 57030266 miles, according to which by the violent motion of the primum mobile he is moved 2376261 Miles in an hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, for he endeth his course in 30 years.

3. *Of the Heaven of* Jupiter.

WIthin the Concavity of the Sphear of Saturn, is scituated the heaven of Jupiter, in which moveth the body of ♃, which appeareth like a Star of the first magnitude very bright, and of nature warm. In his mean distance he is distant from the Earth 3431400 Miles, his body exceeding the earth in magnitude 14 times, the perimeter of his sphear being 21568800 miles, so that his hourly motion is 898700 Miles, he finisheth his Zodiacal period in 11 years, and 316 dayes.

4. *Of the Heaven of* Mars.

UNder the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being

being distant from the earth in his mean distance 1500700 Miles, the Circumference of his Spheare being 9432971 Miles, so that by the violent motion of the primum mobile, he is moved 393040 Miles in the space of an hour, he compleateth his revolution in one year and 322 dayes.

5. *Of the Heaven of the* Sun.

THe Sun is seated in the midst of the Planetary Orb, by which he enlightens the superiour as well as the inferiour. In his mean distance he is distant from the earth 989000 Miles, the magnitude of his body being (accoʒding to Tycho) 140 times greater than the earth, the compasse of his Orb being 6216571 Miles, and he moveth in a hour 259023 Miles, he maketh his Zodiacal revolution in 365 dayes, 5 hours, 49 min. 16 second.

6. *Of the Heaven of* Venus.

VENUS the most bright and splendent star in all the Firmament, is moved about the Sun as about a Centre, her distance

from the earth being 989000 Miles, she moveth equally about the Sun, though her motion seem to be very irregular, she is sometimes higher and sometimes lower than the Sun, she is six times lesse than the Earth, and is distant from the Sun, 735300 Miles.

7. *Of the Heaven of* Mercury.

WIthin the concavity of the Spheare of VENUS is placed MERCURY, he is scituate very near the Sun, and is never above 29 degrees distant from the Sun; so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the Earth 989000 Miles, he is lesse than the earth 19 times.

8. *Of the Heaven of the* Moon.

THe Moon is the lowest of all the Planets, being distant from the earth in her mean distance, 48760 Miles, the Circumference of her Spheare being 306491 Miles, she runneth in the space of an hour 12770 miles, she is lesse than the Earth 39 times; but according to Copernicus, 43 times, and finisheth

finisheth her course in 27 dayes, 7 hours, 43 min. and 6 seconds.

Having thus taken a brief view of the heavenly Orbs, we cannot but admire their vast magnitudes and swift motions, and if from hence we can learn nothing, yet let us learn this, that there is a God, and that he is far above all the works of his hands; and the Wise-man contemplating thereupon, saith, We may understand by the heavens how much mightier he is that made them, for by the greatness and glory of the Creatures proportionally, the Maker of them is seen.

A most

A moſt plain and eaſie Table, ſhewing the true time of the beginning, and continuance of the Reign of each *King* and *Queen* in *England*, from the Conqueſt, until this year, 1662. Gathered forth of Chronicles, and ſet forth for the profitable uſe of Lawyers, Scriveners, &c.

William Conqueror began his Reign 1066. October 15. and Reigned 20 years, 11 months, and 22 dayes.

William Rufus began his Reign 1087. September 9. and Reigned 12 years, 11 months, and 19 dayes.

Henry the Firſt began his Reign 1100. Auguſt the firſt, and Reigned 35 years, 4 months, and 11 dayes.

Stephen began his Reign 1135. December the

the 2. and Reigned 18 years, 11 months, and 18 dayes.

Henry the Second began his Reign 1154. October 23. and Reigned 34 years, 9 months, and 1 day.

Richard the First began his Reign 1189. July 6. and Reigned 9 years, and 9 moneths.

King John began his Reign 1199. April 6. and Reigned 17 years, and 7 months.

Henry the Third began his Reign 1216. October 19. and Reigned 56 years, and 1 month.

Edward the First began his Reign 1272. November 16. and Reigned 34 years, and 8 months, and 6 dayes.

Edward the Second began his Reign 1307. July the seventh, and Reigned 19 years, 7 months, and 5 dayes.

Edward the Third began his Reign 1326. January 25. and Reigned 50 years, 5 months, and 7 dayes.

Richard the Second began his Reign 1377. June 21. and Reigned 22 years, and 3 months, and 14 dayes.

Henry the Fourth began his Reign 1399. September 29. and Reigned 13 years, 6 months, and 3 dayes.

Henry the Fifth began his Reign 1412. March 20. and Reigned 9 years, 5 months, and 14 dayes.

Henry the Sixth began his Reign 1422. August 31. and reigned 38 years, 6 months, and 8 dayes.

Edward the Fourth began his Reign 1460. March the 4. and Reigned 22 years, one month, and 8 dayes.

Edward the Fifth began his Reign 1483. April the 9. and Reigned two months, and 18 dayes.

Richard the Third began his Reign 1483. June 22. and reigned two years, two months, 5 dayes.

Henry the Seventh began his Reign 1485. August 22. and Reigned 23 years, ten months, and two dayes.

Henry the Eighth began his Reign 1509. April 22. and Reigned 37 years, 10 months, and 2 dayes.

Edward the Sixth began his Reign 1547. January 28. and Reigned six years, five months, 19 dayes.

Queen Mary began her Reign 1553. July 26. and Reigned 5 years, and 4 months, and 22 dayes.

Queen Elizabeth began her Reign 1558. November 17. and Reigned 44 years, four months, and 16 dayes.

King James began his Reign 1602. March 24. and Reigned 22 years and three dayes.

King Charles the First began his Reign 1625. March 27. and Reigned 24 years, 10 months, and 3 dayes.

King Charles the Second began his Reign the 30. of January 1648. Whom God grant long to Reign over us.

Here

Here now followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Country where a Clerke or Scrivener is not near at all times to be had.

A Bill or Obligation from one man to another.

KNow all men by these presents, that I *T. R.* of *G.* in the County of *S.* Yeoman, do owe, and am indebted unto *J. A.* of *G.* in the County above-said, Gentleman, the sum of One and twenty pounds of good and lawful money of England, to be paid to the above-said *J. A.* his Heirs, Executors, Administrators, or Assignes; in and upon the first day of *May* next ensuing the date hereof, at or in the now dwelling

dwelling house of the abovesaid *J. A.* for the which Payment well and truly to be made, I binde my Heires, Executors, and Administrators, in the sum of forty two pounds of like moneys of England, firmly by these presents; In witnesse whereof, I have hereunto set my hand and Seal, the first day of *June*, One thousand six hundred and sixty.

Sealed and delivered in the presence of

An Obligation with a Condition, Two bound to One.

KNow all men by these presents, that we W. S. of R. in the County of N. Joyner, and H. M. of F. in the Isle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the sum of Two hundred pounds of good and lawfull money of England, to be paid to the abovesaid W. G. his Heires, Executors, Administrators or Assignes; for the which payment, well

well and truly to be made, we bind us, and either of us, the Heirs, Executors, Administrators of us, and either of us, in the whole, and for the Whole firmly by these presents; sealed with our Seals, dated the fifth day of M. 1660.

The Condition of this Obligation is such, that if the above bound W. S. and H. M. they or either of their Heirs, Executors, Administrators or Assignes, shall pay, or cause to be well and truly paid, the full and intire sum of one hundred pounds of good and lawful money of England, at one intire payment, in and upon the first day of November next ensuing the date hereof, at or in the now dwelling House of the said W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remaine in full power, force, and vertue.

Sealed and delivered
in the presence of

A short Bill.

This Bill witnesseth, that I. G. of R. in the County of S. Taylor, do owe unto

unto I. L. of R. in the same County, Yeoman, the sum of Thirty pound of lawful English Money; for the payment whereof, I bind me and my Heirs. In witness whereof I have hereunto put my Hand and Seal, the first day of May, in the Year, 1660.

Sealed and delivered
in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, That R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County Yeoman, the sum of one hundred pounds of lawful Money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May next ensuing the date hereof, at, or in the now dwelling house of the aforesaid R. B. in Risin; for the which Payment well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these presents. In witness whereof, I have hereunto put my

Hand and Seal the first day of August, One thousand six hundred and sixty.

Sealed and delivered
in the presence of

An Acquittance.

BE it known unto all men by these presents, that I R. B. have received of W. B. the sum of one hundred pounds of lawful money of England, in full discharge of all Debts, Reckonings, Accompts, and demands whatsoever, from the beginning of the World to this day, being July the first, One thousand six hundred and sixty; In witnesse whereof, I have hereunto put my Hand and Seale, the day and year above written.

Sealed and delivered
in the presence of

A General Releaſe.

BE it known unto all Men by theſe preſents, That I R. R. *of* H. *in the County of* N. *Gentleman, have remiſed, releaſed, and quite claimed, and by theſe preſents do, for me, my Heirs, Executors, Adminiſtrators, or Aſſignes, remiſe, releaſe, and for ever quit claime, unto* E. B. *his Heires, Executors, Adminiſtrators, or Aſſignes, all, and all manner of Actions, Suits, Cauſe, and Cauſes of Actions and Suits, Bills, Bonds, Writings, and Accompts, Debts, Duties, Reckonings, Sum and Sums of Money, Controverſies, Judgements, Executions, and Demands whatſoever, which I the ſaid* R. R. *ever had, or which my Heirs, Executors, Adminiſtrators, or Aſſignes, or any of us in time to come, can, or may have, to, for or againſt the ſaid* E B. *his Executors, Adminiſtrators, or Aſſignes, for, or by reaſon of any matter, cauſe, or thing whatſoever, from the beginning of the World to the day of the date hereof. In witneſs whereof I have hereunto put my Hand and Seal, the ſecond day of* May, 1660.

Sealed and delivered
in the preſence of

A Letter of Attorney general to receive Debts and Rents.

KNow all men by these presents, That I I. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and Made, and in my stead and place, put and constituted my trusty and well beloved Friend, F. R. of S. I. in York, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every Person and Persons whatsoever, all and every such Debts, Rents, and Sums of Money as are now due unto me, or which at any day or dayes, time or times hereafter shall be due, oweing, belonging, appertaining unto me by any manner of wayes whatsoever: Giving and granting unto my said Attorney by the Tenour of the presents, my full and whole Power, Strength, and Authority, in and about the Premises; and upon the receit of any such Debts, Rents, and Sums of Money aforesaid, to give Acquittances, or other Discharge for me, and in

in my name, to make, seale, and deliver; and all and every other Act and Acts, Thing, or Things, device and devices in the Law whatsoever, needful and necessary to be done in, or about the Premises, for the recovery of all, or any such Debts, Rents, or sums of Money as aforesaid, for me, and in my name, to do, execute and perform, as fully, largely, and amply in every respect, to all intents, constructions and purposes, as I my self might, or could do if I were personally present; ratifying, allowing, and holding firme and stable, whatsoever my said Attorney shall lawfully do, or cause to be done, in or about the Execution of the same, by vertue of these presents. In witnesse whereof I have hereunto put my Hand and Seal, July 20. 1660.

An Indenture for an Apprentice bound out by a Parish.

THis Indenture, made the second day of *June*, One thousand six hnndred and Sixty, according to the Computation of the Church of England, &c. witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of St. M. in K. L. in the County of Nort. with the consent of

I. P. Major, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth I. R. an Apprentice with I. R. of King Lyn, aforesaid, Waterman, for and until she be of the full age of one and twenty years, from the day of the date hereof; during all which terme the said I. R. doth Covenant to find unto the above-said I. R. his Apprentice, sufficient Meat, Drink and Apparel, Washing and Lodging, sufficient for such Apprentice; and at the end of the said terme, to give her two Sutes of Apparel, the one for Holy-Dayes, and the other for Working-Dayes: In witness whereof, they have interchangeably set to their Hands and Seals, the day and year first above-written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive a Debt.

KNow all men by these presents, That I *I. R.* of *H.* in the County of *Nor.* Gent. have assigned, ordained, and made, and in my stead, and place, by these presents put and constituted my trusty and well beloved friend *S. R.* of *H.* in the County of *S.* Gent. to be my true and lawful Attorney, for me and in my Name, and to my use, to take, ask, sue for, levy, require, recover, and receive of *G. B.* of *Hal.* in the County of *S.* Gent. all and every such Debts and sums of Money, which are now due unto me by any manner of wayes or means whatsoever. Giving and granting unto my said Attorney my whole power and strength, and authority in and about the Premises, and upon the receipt of any such Debts, or Sums of money aforesaid, Acquittances, or other discharge, for me and in my name to make, Seal, and deliver, and all and every such act and acts, thing or things, device and devices whatsoever in Law, for the recovery of all, or any such Debts, or sums of money as aforesaid, for and in my name, to do,

execute, and perform as fully, and largely, in respect to all intents, constructions, and purposes, as I my self might, or could do if I were there in my own person present; ratifying, allowing, and holding firm and stable, all and whatsoever my said Attorney shall lawfully do, or cause to be done, in, or about the Execution of the Premises, by vertue of these presents. In witnesse, &c.

A Copy of a Will.

IN the name of God, Amen, the first day of July, 1660. according to the Computation of the Church of England, I E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

FIrst, I bequeath my Soul into the hands of Almighty God my Maker, heping that through the Meritorious death and passion of Jesus Christ my onely Saviour and Redeemer, to receive free pardon and forgiveneſſe of all my Sins; and as for my bo-

dy

dy, to be Buried in Christian burial at the discretion of my Executrix, hereafter nominated.

Item, I give unto my Son P. T. the sum of Five hundred pounds.

Item, I give unto my Daughter F.—— the sum of Five hundred pounds.

Item, I give unto my Daughter E. the sum of Five hundred pounds.

Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for terme of her Life, and then to my Son P. and his Heires for ever, upon Condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witnesse whereof, I have hereunto set my Hand and Seal, the day of the Year first above written.

Plea-

Pleasant Questions in Arithmetick.

Quest. 1. *To tell the number that another man shall think, be it never so great.*

LEt the Party that thinketh double the number which he thought, which done, bid him multiply the sum of them both by 5. and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will alwayes be a Cypher or 5) the number thought will remain.

Example.

Let the number thought be 53. which doubled make 106, and multiplyed by 5 make 530, then if you take away the cypher which is in the last place, and there will remain 53 the number thought.

Quest. 2. *A pretty question.*

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuse him of theft, and for to appease them, he gave unto the first man halfe the peares that he stole, who returned him back 12 of them. Then he gave unto the second halfe of them he had remaining, who

who returned him back 7. And unto the third man he gave halfe the residue, who returned him back 4. and in the end he had still remaining 20 Peares. Now do I demand how many Peares he stole in all? To answer this Question you must work backward, for if you take 4 from 20. there will remain 16. which being doubled make 32. from which abate 7. and there will remain 25, which being doubled make 50. from which Subtract 12, and there will remain 38. which again doubled makes 76. the true number of Peares that he gathered.

Quest. 3. *Another of three Sisters.*

A Certain man having three Daughters, to the eldest he gave 22 Apples, to the second he gave 16 Apples, and to the third he gave 10 Apples, and sent them to the market to sell them, and gave them command to sell one as many for a peny as the other; (namely, 7 a peny) and every one to bring him home so much money as the other, and neither change either Apples or moneys one with another; how could that be done?

This to some may seem inpossible, but to the Arithmetitian very easie; for whereas the eldest had 3 penyworths and one apple over, the second 2 penyworths and 2 apples

over,

over, and the youngeſt had ten penyworths and 3 Apples over; ſo that the youngeſt had ſo many ſingle Apples and one penyworth as the eldeſt had penyworths and one apple over, and conſequently the ſecond proportional to them both.

They made their Markets thus, A Steward coming to buy Fruit for his Lady, bought all the Apples they had at ſeven a peny, leaving the odd ones behind, then had the eldeſt ſiſter 3d. and one apple, the middle ſiſter 2d. and two apples, and the youngeſt 1d. and three apples. The Sreward bringing the Fruit to his Lady, ſhe liked it ſo well, that ſhe ſent him for the reſt, who replyed, that there were but a few remaining, ſhe notwithſtanding ſent him for them, and bid him bring them at any rate.

The Steward coming to the market again, could not buy the odd Apples under a peny a piece (who to content his Lady, was fain to give it) then had the youngeſt ſiſter three peniworth, the middle ſiſter two peniworth, and the eldeſt one penyworth, and ſo had they all 4d. a piece, and yet ſold as many for a peny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE

THE

Shepheards Prognostication

for the Weather: With a brief Chronology of divers Memorable things since these hundred Years, shewing in what year they hapned, and how long it is since to this Year, 1660.

WITH

A brief Collection of all the Members of Man Physiognomized.

AND

A Judgement upon the signification of *Moles* on Man or Woman, from the head to the foot.

By Melampus *a Greek Author.*

ALSO

The Wheele of Fortune,

Approved and confirmed by Science and Reason of *Pythagoras* the most excellent Philosopher: By the which you may know all things that you will demand.

London, Printed for *John Stafford*, and are sold at the Sign of the George at *Fleet-bridge*.

The Shepheards Prognostication for the Weather: with a brief Chronology of divers Memorial Accidents since, these last Hundred Years.

IF Rain-water be drunk or sucked up by the earth sooner than ordinary, it signifieth Rain to be at hand.

If standing water be at any time warmer than it was commonly wont to be, and no Sun shine elp, it foreshewth rain.

If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, it is a token of much rain.

If Ducks and Drakes do shake and flutter their wings when they rise, it is a signe of ensuing water.

If young Horses rub their backs against the ground, it is a signe of great drops of rain to follow.

If in a clear and starry night it lighten in the South or South east, it foreshewth great store of wind & rain to come from those parts.

If

If Sheep do bleat, play or skip wantonly, it is a signe of wet weather.

If Swine be seen to carry bottles of hay or straw to any place, and hide them; it betokeneth rain,

When Oxen do lick themselves against the hair, it is a token of Rain to follow shortly after.

If Oxen or Kine feed apace when it rains, it foretelleth that therein shall continue many dayes after.

If Cattle when they do puffe or bellow, and do look up to the skie, it signifieth ensuing Rain.

If the heat in summer be more hot and violent than is wont to be, it is a token of rain.

If Dogs Guts or Entrailes stir or rumble in his belly, it is a sign of Rain.

If Salt or powdred Meat be more moist than it is ordinary wont to be, it signifieth Rain.

The Skie or Element being red or fiery in the morning, foresheweth Rain to follow.

Doves or Pigeons coming later home to their Dove-house in the evening than ordinary, it is a token of Rain.

If Crowes or Daws bathe themselves in winter, or if they cry, peak alongst any shore,

&c.

more more then they are commonly wont to do; then will rain presently follow.

The sparkling of a lamp or candle, is a manifest signe of ensuing rain.

The falling of Soot down a chimney more then ordinary, there will follow rain presently.

When Ants or Pismires do often run to nests or homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust or they flock together, seeking to shelter themselves, rain followeth.

When gouty Men, or such as are troubled with any old aches, do feel their joynts to ake, there rain shortly followes after.

And if the Moon seem dark, grænish, foggy, lowring or duskish, or if it appear the third day before or the third day after the new Moon it is a token of ensuing rain.

When Flies, Gnats, or Fleas do bite or sting surer then they were wont to do or hover about mens eyes or mouths, or of beasts it is an evident token of rain.

And if Frogs doe croak more then ordinary, it is an apparant token of rain.

When toads go from their holes in the evening, it is a token of of stormy weather & rain.

When Swallowes are seen to flutter and

flye about low, or over waters or marish grounds, and with their wings to touch the water, it is a manifest token of great rain.

And if any black spots appear in the Sun or Moone, it is a token of water.

And if the sound or noise of Bels be further heard then wont, without the help of wind, it will rain shortly after.

If Moles or Wants do turne up the ground more then they are wont, and that the earth they turne up be small and dry, it is a manifest token of rain.

And if Birds, of what kind soever, make more noyse with their wings then commonly, it is a sure token of rain at hand.

And if the dew fall not early in the morning (unlesse it be hindred by the wind) it is a signe of rain.

And if the wormes called Wodlice or Hoglice be seen in great quantities together it is a token that it will rain shortly after.

If the Rainbow appear in calme weather it is a manifest token of winds to follow.

When the fire doth send forth his flames waving, or that it sparkles more then ordinarily, it is a windy weather.

The Sea casting forth great store of pieces of stone, it is a manifest token of stormy winds.

If

If any great Clouds be seene to passe aloft and very high in the sky, loke from whence it comes, thence shall you shortly after have store of winds.

When the beames of the Sunne be red and broad, and pierce the Clouds like darts they foretell winds.

The Hedghog commonly hath two holes or vents in his den or cave, the one toward the South, the other toward the North, and loke which of them he stops, thence will great stormes and winds follow.

If the Sun continue hot and scorching many dayes together, it is a token of winds to continue long together.

The winds comming from the East are dry, commonly ingendring drought.

The Northern winds is ever more healthfuller then the Southern.

If Bées fly not farre from their hives, it is a signe of foul weather.

When Oxen bite their foreteeth, it is a manifest token of foul weather to follow.

If the flame of the Fire doe wave up and downe or that sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad appeare in cleare weather, it is a manifest

sett token that foul weather following shall last long.

The chirping of Sparrows in the morning foretelleth foul weatger.

The blustering and noise of leaves and trees in Woods or other places, is a token of foul weather.

Great store of Snow and Water in Winter doth foretell that the Spring-time and Summer following shall be fair and warm.

If the Rainbow appeare in the East toward the evening, it is a token of fair weather.

If it lighten in the Horizon without thunder, it is a token of fair and cleer weather.

When night Batts shew themselves in greater number, or more timely in the evening then they were wont, it is a manifest token that the next day after will be cleer and fair.

If Kites be seen to walk and flye together, it is a token of fair weather.

If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together making as it were the forme of a pillar, it is a sure token of fair weather.

When the clouds in the ayer are seen to decline downwards, it then doth foretell fair weather.

When

When Sheepe and Goates be seene to ioyne or couple together late, or in an Euening, it Prognosticateth faire Weather.

If Oxen be seene to lye along upon the left side, it is a token of faire weather.

If any Mist fall either in the Spring or Autumne, it foretels that day to be faire and cleere.

When the Owle skritcheth in foule weather, it is a token of faire weather at hand.

If Ants or Pismires dwelling in any hollow place doe remoue their Egges, it is a signe of faire weather.

When Cranes are seene to flye forth right without turning aside or back, it is a manifest token of faire weather.

The Moone appearing with a white circle called Halo, in the forme of a Crowne, foretelleth faire weather to ensue.

If it lighten the ayre and weather being cleare, it is a signe of hot weather.

If Rauens or Crowes be seene to stand gaping towards the Sunne, it is a manifest signe of extreame heat to follow.

When Kites are seene to play and flye leysurely in the ayre, it is a signe of heat.

When the ayre is sultering and very hot, it

is a signe of cold weather to ensue.

It is signe of manifest cold weather, if the dew fall not in the morning, especially not being hindred by the wind.

If in the winter the Sun setteth more cleer red and bright then it was wont, and that a Northern wind blow, it is a signe the night will be very cold.

If that the Aye in our Region be faint and warm, it is a token of Snow to follow.

The appearing of a Comet or Blasing-star, is a token of a dear yeer.

When Birds flye and flock together in companies, with crying and chirping forsake the Iland, the Woods or Fields, and withdraw themselves near to Cities, Townes and Houses; it foreshewth great barrennels, dearth and want of victuals to ensue.

Thus said my Author long ago,
Which now too true we find:
None knowes his Friend now from his Foe,
Nor which way blowes the Wind.

A brief

A briefe Chronologicall Table.

Memorable Accidents.

	Yea. of Chriſt	Years expir.
A Great Earthquake and a Blazing-ſtarre ſéen nightly in October and Novemb,	1580	0080
Another Blazing-ſtarre in May.	1582	0078
Fourteen Traytors executed.		
The Camp at Tilbury.	1586	0074
Portugall Voyage.	2588	0072
Wil: Hacket executed in Cheapſide for Blaſphemy and Treaſon, July 28.	1589	0071
Doctor Lopez executed the 7. of June.	1591	0067
Cadiz Voyage, and the Lady Elizabeth borne.	1594	0066
The late King Charles was born the 19. of Novemb.	1596	0064
A great Plague, whereof dyed in one yeare in London and the Suburbs, 30578. beſides thoſe of other diſeaſes.	1600	0057
The Powder Treaſon diſcovered Novemb. 5.	1600	0055
A great Froſt from the 8. of December,		

cember, till the 2. of February.	1607	0043
Prince Henry dyed.	6111	0049
The New River brought from Amwell, finished.	1613	0047
A great Snow.	1616	0044
Quæne Anne dyed.	1618	0042
The late King Charles having bin in Spain, came home the 6 of October.	16 3	0037
Queen Mary arrived at Dover, June 12.	1 5	0035
The Draw-bridge repaired in June.	1 28	0032
Prince Charles borne, May 29.	1630	0030
The Lady Mary born, Novem. 4.		
And a lame table Fire on London bridge, the eleventh of February.	1632	0028
The late King Charles his Progress into Scotland, and the Duke of Yorke borne, the 15 of October.	1632	0028
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over on the Ice as on plaine ground.	1634	0026
Thomas Parr, a man reported to		

be

be 252 yeares old, dyed the 15 of December. Lady Elizabeth, Daughter to our Soveraigne, borne the 29 of December. A Ship brake through Bridge, that was come home with wine	1635	0025
The Lady Anne borne the seventeenth of March.	1636	0024
Prince Charles installed at Winsor, 21 May.	1638	0022
A cruell Sea-fight betweene the Spaniards and Hollanders neare the English-coast, in the month of September.	1639	0021
The Parliament began the third of November, which continued twelve yeares.	1640	0020
William of Nassau the Prince of Orange was wedded unto the Lady Mary, Daughter unto the late King Charles, the 2. of May.	1641	0019
The Rebellion in Ireland began 23 October.	1641	0019
The Lord Strafford beheaded, 12. of May.	1642	0018
The Lord of Essex made Generall.	1642	0018

The

The Battel of Edghill, Octo. 23.	1642	0018
At Brainford, Novem. 12.	1642	0018
The Scots enter into Eng. Jan. 16.	1643	0017
Cheapside Crosse taken downe, May, 2.	1643	0017
Tomkins and Chaloner executed, July 5.	1643	0017
Newbury first Battel, Sept. 23.	1643	0017
B. of Canterb. beheaded, Jan. 10.	1644	0016
Marston-moore Fight, July 2.	1644	0016
Newbury second Battel, October, 28.	1644	0016
Booke of Common-prayer Moted downe, Nov. 16.	1644	0016
Lord Fairfax made Generall, December 13.		
Naseby Fight, June 14.	1645	0016
Scots routed in Lancashire, August, 7.	1648	0012
Ormond beaten from before Dublin, Aug. 2.	1649	0011
Lilburn's Tryall at Guild-hall.	1649	0011
Scots routed in Scotland by his Highnes, Septem. 3.	1650	0010
The late King Charles beheaded, January 30.	1648	0012
Vote of Lords and Kingly Office. Voted downe.	1648	0012

Hamil-

Hamelton, Capel, and Holland beheaded.	1648	2012
A new stampe for Money.	1648	0012
Colchester taken, and Lucas and Lisle shot to death, Aug. 28.	1648	0012
Duke of Yorke fled from St. Jameses, April 20.	1649	0011
Act for abolishing Kingly Government, May 29.	1649	0011
The King of Scots routed at Worcester by his Highnesse Septem. 3.	1651	0009
The long Parliament that had sat twelve yeeres six moneths and seventeene dayes dissolved by his Highnes, April 20.	1653	0007
A great Victory against the Hollanders, June 23.	1653	0007
The L. Protector began his Government, Decemb. 16.	1653	0007
Gerard and the Portugals brother beheaded on Tower-hill.	1654	0006
The Parliament called by the Protector.	1654	0006

The River of Thames Ebbed and flowed twice in 3. houres, October 3.	1656	0004
Sir Henry Slingsby, and Doctor Huet beheaded on the Tower hill, June 8.	1658	0003
Col. Edward Ashton executed as a Traytor in Tower-street, John Berteely, the like in Cheap-side; but Henry Tryer reprieved, July 7.	1658	0002
Edmund Stacy Executed in Corn hill, John Summer, and Oliver Allen reprieved, June 9.	1658	0002
Oliver Cromwell the Usurping Protector dyed, September, 3.	1658	0002
Richard Cromwell toke upon him the Government, September.	1658	0002
Our gracious Soveraigne Lord King Charles the Second, returned from his Exile and entred London, upon the 29.th of May.	1660	0001

Whom GOD grant long to Reigne.

A briefe Description of all the Members of the body, with their Significations.

Of the Head.

FIrſt, the head ſhort and round denotes onely to be forgetfull & fooliſh, the head long in faſhion to the hammer, to be prudent and wary; and in the fore-part of the head a hollowneſſe, to be idly and fearfull; the head big, doth denote a dull perſon, and applyed to the Aſſe. The head little to be fooliſh, and applied to the Dog, the head mean of bigneſſe, doth argue a good wit naturally; the head pinable ſharpe, to be unhamefaſt and a boaſter.

Of the Fore-head.

The fore-head ſmooth, to be a flatterer applyed to the fawning Dog; the fore-head big wrinkled

wrinkled, to be bold applyed unto the Bull and Lion: a low forehead to be sad applied to the passion, a low forehead to be a flatterer, applied to the Dog; a high forehead to be liberall applied to the Lion; an ouer-wrinkled forehead to be unshamefast, and puffed up in the temples, to be high minded, irefull and of a rude wit; the forehead small to be unapt to learne, unconstant, and applied to the Sow; the forehead very big to be slow, and applied to the Ore; the forehead round to be of a dull perseuerance, irefull, and applied to the Asse; and being somewhat a plaine forehead to bee circumspect, and applied to the Dog; a square formed Forehead to be bold, applyed to the Lion.

Of the Eyes.

The eyes small and quibering to be shamefast, & yet a lober; how much the bigger eyes so much the lesser malice, yet the more foolishnesse, the eyes thwart writhing to be deceitfull, a niggard and irefull; the eyes big out, to be foolish fearefull faint hearted and unshamefast, the eyes disorderly moving, as one whiles running another whiles staying, to be rash, disquiet and troubled in mind, wicked, and a bober; the eye-lids quibering, to be fearefull, applyed to the passion; the eye

wift moving with a sharpe looke, to be fraudulent, unfaithfull and a thiefe: the eyes steedfastly looking to be troubled in mind, and a deceiver, the eyes situated as into a length to be deceiver and envious; little bags or bladders swelling out from the eyes, to be great winebibbers, applyed to the passion; little bladders swelling out before the eyes, to be great drinkers, and applyed to the passion; the eyes small to be faint-hearted, applyed to the Ape; the eyes big to be slow and tractable, applied to the Oxe, the eyes hollow standing to be envious and wicked, applied to the Ape, the eyes standing out to be foolish, applied to the Asse; the eyes somewhat hollow to be stout of courage, applyed to the Lion, the eyes somewhat big, and a little eminent to be gentle, and applyed to the Oxe, the eyes very wide-open to be impudent; the corner of their eyes reaching unto the nose signifying to be malicious; the eyes of length to be crafty and a deceiver; the eyes [illegible] and fiery blinks, to be desirous of women, applied to the passion.

Of the Nose.

The nose round with a sharpnes at the end to be wavering of mind, applyed to the Bird. The nose holy crooked from the fore head downward;

ward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like Eagles bill, to be bold, applyed to the Eagle; the nose flat, to be lecherous and hasty in wrath: the nostrils large to be irefull, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Lyre: the end of the nose big and turning up: applyed to the Sow: the end of the nose sharpe, to be of a fierce ire; applyed to the Dog; the nose round being blunt at the end, to be stout, applyed to the Lyon.

Of the Eares.

The Eares long and narrow, to be envious: the eares standing very nèr to be head to be a dullard and sluggish: the eares hairy, to be long lived, and quick of hearing: the eares small, to be a scoffer, applyed to the Ape, the eares big, to be a dullard, applyed to the Asse: the eares hanging, to be a fool, applyed to the Asse; the eares of a mean bignesse, to be faithfull and honest conditioned: the eares over round to be unapt to learn.

Of the Face.

The Face long, to be unshamefast, the face of small cause sweating, to be crafty, lecherous.

ous and a great feeder; the face very little and round to be fool sh; the face long and lean to be bold; very crooked, long and leane, to be malicious; longer from the forehead to the jawes, to be a lyer; narrower from the jawes unto the chin, to be envious and contentious: the face fleshy, to be slow applyed to the Oxe, the face leane, to be carefull, and circumspect: the face very fleshy to be carefull, applied to the Asse, and Hart: the face big, to be slow, applyed to the Oxe and Asse: a narrow face, to be a niggard: a countenance looking downward, to be an hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunke: like to an trefull countenance, to be trefull, and applyed to the apparances, like to the shamefast countenance, to be shamefac't; the face deformed and awry, to be evill conditioned.

Of the Lips.

The Lips bigge that the upper hangeth downe over the nether, to be foolish, applyed to the Asse: the upper lip bearing out that the gum be seene, to be a wrangler and spitefull, applyed to the Dog; the Lips thin hanging the one over the other, be bold and hardy,

applyed to the Lion; the Lips thin and hard to be wrefull, and unapt to learne, applyed to the Sow: the Lips thin and soft, to be stout, applyed to the Lion.

Of the Chin.

The Chin round to be effeminate, applyed to the woman, the under chin hanging low downe to be lecherous; the Chin having a Pit at the end, to be a wily person and libidinous; the Chin sharpe to be faithfull, applyed to the Dog: the Chin small and sharp to be envious and cruell, applyed to the Serpent: the Chin in a manner square to be honest conditioned, the Chin long and downward sharpe, to be a crafty fellow.

Of the Beard.

The Beard unseemly formed to be of a good nature, of a naturall cause: the Beard unseemly fashioned, to be of an evill nature, of the contrary. The womans Beard, to be lecherous: the woman having no Beard at all to be honest conditioned. The mans Beard over hairy to be melancholicke, of a naturall cause.

The Colour of the Eyes.

A darke yellow to be honest conditioned, applyed to the Lion; and fiery to be unshame-

fast

fast yet full of mirth; variable of colour to be chearfull, applied to the Passion: and shining bright to be luxurious, applyed to the Cock, and Raven; the colour red about to be fearfull, applyed to the Passion; very black to be fearfull; which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applyed to the comlinesse thereof: gray or white to be chearfull, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the Livers redness to be most digested; the colour red above to be shamefast, applyed to the Passion. the cheeks red above to be lovers of Wine, applied to the Passion

The Colour of the Brest.

Of a fierce colour, to be fearfull, applyed to the Passion,

The Colour of the whole Body.

A very Pale colour (except it be of sickness) to be fearfull, applyed to the Passion; of an honey colour to be sluggish, of a naturall cause; of a fiery colour to be long angry, hard to be pleased, very furious and Pale, not proceeded of over-much study, to be vicious and wicked; very blacke of colour to be fearfull

of courage, applyed to the Black-Moze; very white, to be fearefull applyed to the Woman; swarthish of colour, to be meanely strong; Yellow of colour, to be honest conditioned, applyed to the Lyon: very red or ruddy, to be wily and ingentious, applyed to the Wolfe.

Of the Teeth.

The Teeth bigge and broad, to be sharpe witted; one of a dull capacity and lascivious, applyed both to the Dre and Asse: the sharpe Teeth if they be long and fast bearing outward to be a great feeder, fearful and wicked, applyed to the Dog and Bear.

Of the Voyce.

The Voyce small, soft and broken, to be fearefull, applyed to the woman: big and high to be very fearfull, applyed to the mastie Dog: a soft voyce without reaching, to be gentle, applyed to the Sheep: the voyce small and loud, to be fearfull, applyed to the Goat: the voyce loud and big to be furious, applyed to the Asse, the beginning big and ending small, to be fearfull, applyed to such which cry out and to the crying of the Dre.

Of

Of the Neck.

The Neck shoꝛt to be witty applyed to the Wolfe and Cat; such sufficient strong about the knot oꝛ joynt of the neck, are witty, and of a good capacity; such there weake, to be dullards, the Neck bigge to be strong, applyed to the Man, the Neck slender, applyed to the Woman, big and fleshey, to be trefull, applyed to the Bull; the Neck meane, to be stout applyed to the Lyon: long and small to be feareful, applyed to the Hart.

Of the Brest.

The Brest with out hayꝛe, to be unshamefast, oꝛ fearefull applyed to the Woman: very fleshy, to be unapt to learne: the space from the thꝛoat boale, to the bottome of the bꝛest longer then from the bottom of the bꝛest unto the navil of the belly, to be of a witty and good capacity, the Paps fat and hanging down in men, to be weake and effeminate. A big peꝛce of flesh bearing out of the left side of the bꝛest in the foꝛme of a Lekes head, oꝛ sinew spꝛung up, and that there be one oꝛ many hayꝛes growing on it, it is then an argument of honour and riches, as Ptolomy wꝛiteth:

the Breſt big and wel faſhioned to be ſtrong, applyed to the man: the Breſt large and well compact to be ſtrong, applyed to the Lyon: hairy on the Breſt to be unconſtant and bold, applyed to the Birds.

Of the Shoulders.

The Shoulders ſharp to be deceitfull: the Shoulders broad to be ſtrong, of good capacity, but narrow to be a bullard the Shoulders faſhioned big to be ſtrong; the Shoulders evill, faſhioned to be weak well compounded to be liberal: weak compounded and bearing up thin to be a niggard.

Of the Stammack.

The Belly ſmall to be of good capacity: ſuch hairy from the Navil downward to be full of words, applyed to the Birds: ſuch fat about the Stomack, to be ſtrong, otherwiſe weake: the Belly bearing out big; to be a great feeder.

Of the Back.

The Back crooked to be a niggard, ill conditioned, and equally formed to be of a good

good nature; the Back narrow weake, the Back big to be strong; the Back large, to be strong and high minded.

Of the Armes.

The Armes hairy to be unconstant, and lecherous applyed to the Birds; the Armes very long to be strong, bold, honest, and gentle; the Armes short to be a procurer of discord and lecherous.

Of the Hands.

The Hands small to be unconstant, and lolly; the Palmes of the hands unto the wrists broad and narrow upward, to be a rpotour in his first age; the Hands short and very bigge, to be rude and a dullard; the Hands fatt with the fingers, like to be a theefe.

Of the Nailes of the Fingers.

The Nayles very short to be wicked, applyed to thy property; the Nailes small and crooked to be a greedy catcher, applyed to the Hawke; the Nayles very little to be a craft beguiler; the white pricks of the Nayles to be wealthy, and to have many friends, the

black prickes in the Nayles, to be hated, applyed to the naturall cause: the Nayles long, smooth, thin, white, reddish, clear withall, to be witty and of a good capacity: the Nayles narrow and long to be cruell and fierce: the Nayles rough and round, prone to the venerial act, applyed to the property.

Of the Nayles of the Toes.

The Nayles thin and well coloured, to be honest conditioned and wity; the Toes joyning close together, to be fearfull, applyed to the Quaile: the Toes and Nayles crooked, to be unshamefast, applyed to the Birds.

Of the Navel.

The stomack from the Navell to the Brest fleshey to be wicked, after Ptolomey, the same spruce, soft and well compact to be stout and high-minded. The shape large from the bottom of the Brest to the Navell, to be dull of capacity, and a great feeder, applyed to the naturall cause; the space equall, to be witty and honest conditioned, applyed to the naturall cause.

Of

Of the Ribbs,

The Ribs filed about, as they were blown up to be full of words and folith, applyed to the Ore and Frog: the person well ribbed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loynes and Hypocondria.

The Hypocondria thin and fat, to be fearfull applyed to the Frog: the Hypocondria fleshey, unapt to be taught: the person well loyned, to bee a lover of the hunting of the wild Beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinewed to be strong, aplyyed to the male-kind; the Hips fleshy to be weak, applyed to the woman: the bones of the Hanches bearing out-ward, to be strong, applyed to the male-kind; the bones of the hanches slender to be fearefull and weake applyed to the Woman.

Of

Of the Pecten.

The Pecten very thin of haire to be chast, applyed to the naturall cause; the Pecten very hairy to be libidinous, yet prosperous applyed to the naturall cause.

Of the Buttocks.

The Buttocks dryed in flesh to be still, applied to the Ore; the Buttocks sharpe and bony to be strong, applied to the Male-kind; the Buttocks fat and fleshie, to be weak applied to the Woman.

Of the Legs.

The Legs slender to be dull of capacity yet this faileth often in the learned Student, the calves very big bearing out, to be sluggish, and rude mannered; the calves meanly big formed to be witty, and honest conditioned, the Legs big sinewed and brawned to be strong, applyed to the Male-kind; small sinewed to be libidinous, applyed to Birds, the Legges big and ill fashioned to be unshamefast: the calves of the Legs big to be an ill-mannered person; the calves soft to be effeminate.

Of

Of the Knees.

The Knees bending forward to be effeminate, applyed to the Woman: the Knees fat to be fearful, yet liberall: the Knees lean to be strong and hardy: the Knees big to be an effeminate person, applyed to the excessive appearance of them. the Knees slender to be fearful, applyed to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the naturall cause: the parts about the Ancles over-fleshy to be foolish, applyed to the property: the heels slender or thin to be fearful, applyed to the property and condition of them: the Ancles strong sinewed and brawned to be strong, applyed to the Male-kind; the Ancles to be much fleshy, to be weak, applyed to the Woman.

Of the Feet.

The Feet thick and short to be weak, of the naturall cause; the Feet slender, short, to be wicked of the naturall cause; the Feet over long to be wily, of the natural cause: the

Feet

fæt fleshey and hard, to be a dullard the fæt smal and fair-formed, to be a fornicator, applyed to the property of the note; the fæt much hayry to be leacherous and bold, applyed to the naturall cause; the fæt naked of hayre to be weak of strength and courage of the naturall cause; the fæt weak sinewed and brawned, to be strong, applyed to the male-kind: the fæt weak sinewed and smal, to be effeminate, applyed to the woman: the inner parts of the soles of the fæt not hollow but so filled with flesh that they make no hollownesse at all in the steppe on the ground, is noted to be crafty, applyed to the naturall cause: the fæt big and fleshey, to be foolish, applyed to the naturall cause.

Of the Hairinesse of the parts.

The back very hairy to be cruel applyed to the Beasts; the neck behind hairy to be liberall and stout applyed to the Lyon; the hair of the eye-browes growing down-wards toward the nose, and spreading upward unto the temples, to be foolish, applyed to the Sow: the hayrs of the eye-browes joyned together, to be a sad person, applyed to the passion; the hayre of the head standing straight up, to be fearfull, applyed to the passion; the

hayre

hayze of the head very crisped, applyed to the Mouze: the hayzes to be crisped at the end to be strong & bold, applyed to the Lyon; the hayzs of the head plain to be simple, much hayz of the head and thick to be evill conditioned: the Legs hayzy to be venerous, applyed to the Goat; the brest and belly very hairy to be unconstant, applyed to the Birds; the shoulders hairy to be the like unconstant.

Of the Going and Moving.

The person going with the fèt and knées turning in to be weak, applyed to the Woman; the sculking writhing or shringing the body hither or thither to be a flatterer, like to the fawning Dog: leaning on the right side in the going to be a Tynick, applyed to ỳ excessive appearance; the eyes quick moving to be greedy and quick catchers, applyed to the Hawke; the eyes quick and often moving with a readineste of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long to be witty and strong; the pace slow and short to be witty, yet weak: the pace long, and quick to be long, yet foolish, the pace short and quick to be foolish, and weak of strength

strength: the shoulders bending forward in going to be high minded.

Of the Personage, and Stature,

Such as are high of personage of a hot and dry quality to be witty, and ready to conceive. Big of personage and of a cold and moyst quality to be dull of capacity, of the contrary cause. The personage evill fashioned and tall of stature to be dull of capacity, and evill conditioned, applyed to the Forme. The person of a comely Personage and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very small personage to be quick witted and prompt in attaining any matter, of the naturall cause. Such very big of personage of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle. Small of Personage, and of a hot and dry quality cholericke, to be apt, readily to conceive and to judge or discerne any matter rightly. Small of Personage and of a cold and moyst quality, to be apt to conceive and readily to discerne of the contrary cause.

The

THE SIGNIFICATION of the Moles.

IF the Man shall haue a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If the Woman shall haue a Mole on the left Brest, then pronounce the same Judgement as of the Man.

If a Mole shall be seene on the mans or womans belly, doth demonstrate that he, or she, to be a great feeder or glutton.

If a Mele in either the man, or woman, shall appeare on the place right against the pleene, doth signifie that he or shee, shall be much passionated and oftentimes sick.

If either the man or woman, shall haue a Mole

Mole on the bottome of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or the woman, shall be seene neare the privy place, denotes unspeakable desirousnesse, and unsatiate in coacting.

If a man or woman have a Mole on the 23. u 2. rp2. 2. be in 2. m it selfe, argueth the begetting of male children, and the woman female children.

If a Mole shall appear on that party, about the 33. u 3. rp2. be in 2. m in the man or woman, denoteth great increase of riches.

If a man shall possesse a Mole on the knée, he shall then obtaine a comely and wealthy wife.

And if the woman shall have a Mole on the right knée signifieth her to be honest and vertuous: if on the left, then she shall enjoy many children.

If a man shall have a Mole on the anckle of the foot, it denoteh that he shall take upon him the womans part.

If a woman have a Mole on the anckle she shall take upon her the mans part.

If the man or woman shall have a Mole on the foot denoteth good lucke, and enjoyment of many children.

Like-

Likewise (this is to be learned) that the Moles or Moles seen on the right side, either of man or woman, evermore denoteth honesty and riches, but on the left side, to be harmed with calamities and continually poor.

If a man shall have a Mole on the forehead, doth vindicate, that he shall posselle much wealth and riches.

The woman having a Mole on the forehead doth demonstrate, that she shall either govern, or else come to an high dignity.

If a man shall have a Mole about the overbrow, doth argue that he shall couple, and joyne in marriage, both with an honest, wealthy and vertuous woman.

The woman having a Mole in the same place, doth denote that she shall joyn in marriage both with a rich, fair and comely person.

If the man shall have a Mole on the overbrow, then let such a person refraine from marriage altogether, or all his life time: for that such a Person (if he marry) shall have five wives in his life time.

The woman having a Mole in the like place to have so many husbands (as the man hath wives) in her life time; as Melampus writeth.

If a man have a Mole on the nose somewhat

ruddy, and another the like in the privie place, doth vindicate that such a person to be over-much given to the venerial act.

The like Mole seen either on the nose, or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole over-thwart the nose, doth denote, that he shall wander hither, and thither, through Countries, and Cities.

A Mole the like standing on the womans nose, doth pretend that she shall travel on foot through sundry Countries; and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate, that he shall become very rich.

If the woman have a Mole on the nether jaw, doth vindicate that she shall lead her life in sorrow and paine of the body; because she hath that within her body which shall hinder her from the attaining and bearing of children.

If a man shall have the form of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If

If either man or woman shall have a Mole on any of the lips, doth portend that he or she to be a great feeder, and a glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money, and possessions.

The woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same like Mole right aloft, or against the milt.

If a man shall have a Mole in any of the eares, doth argue that he shall be rich, and much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides she hath the like Mole placed on the thigh or hams.

If the man shall have a Mole on the neck, doth promise that he shall become very rich.

If the woman have a Mole in the same place, doth vindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a Mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a Mole on the loynes, doth demonstrate a weak and poor kindred, and to be alwayes needy.

If on the shoulders of the man shall be seen a Mole, doth signifie Imprisonment, and sorrows of the mind.

If the man shall have (as is abovesaid) a Mole on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If the woman shall have a Mole on the same place, doth signifie, that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the mans or womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoy of children.

If either the man or woman shall have a Mole on the breast, doth threaten that he or she shall be much hatmed by poverty.

Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher; by which ye may know most things that you can demand.

The

The Description of the Wheele of Fortune.

And to the end you may the better understand the wheele of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day as you shall find set down, and take the number of the circle of the wheele which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which ye must divide by 30. And what remains look in the body of the Wheel for, and if you find it in the upper part of the wheele it will come to pass, if in the nether, the contrary.

Likewise to know if one shall enjoy their Love or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, and divide them by 30. And if it be above, it will come to your mind, and if below, to the contrary; and mind that number in the which exceeds not 30.

Pithagoras Wheele



Gentle Reader, this is to let thee understand, that this is the true and ancient Book of Knowledge, though now enlarged to be sixteen sheets, the counterfeit is but ten sheets; and that you may know it the better, look in the Title page and you shall finde the date thereof, 1655.

The

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. Whether you ſhall obtain the favour of the perſon you deſire.

2. Whether your Maſter ſhall attain to the preferment he deſireth.

3. If you ſhall have the favour of a *Prince* as you deſire.

4. If the *Prince* ſhall take the town beſieged.

5. Which of the two Princes which make war the one againſt the other, ſhall have the victory.

6. Whether there ſhall be any great feat of armes done in the camp or not.

7. If there ſhall be peace between two Princes.

8. If a Captain ſhall be in great favour with the Lord he ſerveth.

9. If a Captain be valiant or not.

10. If a Horſe ſhall win the race.

11. If a Priſoner ſhall come out of priſon.

12. If a ſick perſon ſhall amend.

13. If the ſickneſs ſhall be long or ſhort.

14. If the ſuit in Law ſhall be judged to your profit.

15. If you shall have your hearts desire or not.

16. If you shall have a Child by your wife or Lemmon.

17. If a woman with child shall have a son or daughter.

18. If a Child shall be fortunate or unfortunate in the World.

19. If a thing stollen will be recovered again.

20. If it shall be a plentiful year.

21. If it be good to take a voyage in hand.

22. If it be good to occupy merchandise.

23. If it be good to take a wife.

24. If a friends Ship shall take good effect.

25. If a man shall be fortunate in his house.

26. If a person shall be alwayes rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this Wheele of Pythagoras, and the resolution of the demands which ye would propound, you must first of all choose you a number what you list at your discretion, as 10, 15, or 12, or any other number more or lesse; this being done, take the number of the day, as

as you shall hereafter find; all set in order, and then take the number which ye shall find in the Wheele upon the first letter of your name: As for example, if your name be Anthony, you must take A. and the number which is over it: all which things you shall find put in order in the Wheele, and gather all those numbers into one sum; which ye shall divide by 30. reserving the rest: As for example, if your total number do amount unto 134. divide that by 30. and there will 14 remain, which number ye must search in the wheele, and if you finde it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil: and thus may you know all that you desire to know.

And if ye would know whether ye shall enjoy your love or not, take the number of the first letter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheele, and you shall find it; and then if it be in the upper half, you shall have your request, and if it be in the nether part, it is contrary: And thus may you do of all other things which you would know: you must consider that the numbers in the Wheele passe not 30. as ye

shall

shall finde them beginning with 1, 2, 3, and 4. consequently to 30. as in the Wheele you may see.

An Alphabet to know which of the two that fight, or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z.	
13	9	8	2	6	6	4.	

For to understand and practise this Alphabet rightly, you must first know the proper names of the Parties which is to fight or go to law one against the other, then with the same names in Latine in the nominative case singular, observing the true Orthographie, and according to the Alphabet, joyne unto each Letter of the same names the number unto him appertaining, following the portraicture here before written, and summe the said numbers together; that is to say, each man by himself, and when ye have put them all together, divide them by 9. and that which remaineth

remaineth on the one part and on the other, the division being made, you shall no doubt readily find it. After this, behold the Rules which follow, whereby you may know what shall happen to the one and the other: And if it fortune that in the dividing the whole by 9, there remain nothing, you must take the least number of 9. for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two Persons which do go to fight, or do go to law one against the other, should be of one very name, therefore look to know their true names: And to the end that you may the better understand this Rule: Put the case that Peter and Paul should fight one against the other; if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P	13		P	13	
E	22	67 makes seven	A	1	37 makes 4.
T	8	times nine.	V	2	times 9.
R	13		L	10	
V	2	resteth 4.	V	2	rests 1.
S	9		S	9	
Sum 67.			Sum 37.		

And so by this example is shewed unto you the names, the numbers, and the summes of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the Persons shall be Conquerour, according to the Rule going before.

1		3	5	7	9
2		1	4	0	8
3		2	5	7	9
4	The Con-	1	3	6	8
5	queror is of	2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a Person do tell the truth, or not.

You must write his or her name in Latine, that you would prove this practice by, and likewise

wise the name of that day that they told you the tale, and add unto each of those letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife shall die first.

To know and understand the resolution of this question, you must write the proper names both of the Man and of the Woman in latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before, and putting all these numbers into the total sum, divide them by 7.

and

and then if the remainder be even, the Woman shall die first, and if it be uneven the Man shall die first.

To know if a Woman be with child, whether she shall have a Boy or a Girle.

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by 7. and then if the remainder be even it will be a Girle, if uneven it will be a Boy.

To know if a Child new-born, shall live or die.

Write the proper names of the Father and of the Mother, and of the day that the Child was born, and put to each letter his number, as ye did before, and unto the total sum being collected together put 25. and then divide the whole total by 7. and then if the remainder be even, the Child shall die by and by: and if it be uneven it shall live.

To

To know whether a Wife be honest, or dishonest.

Write the name of Wife, and of her Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by, and then if the remainder be uneven, she is an honest Woman; but if it be even she is dishonest.

You must always write the proper names in Latine, according to the true Orthography.

To know what Planet hath dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the numbers of every letter of the proper names in latine of the party you desire to know, and of his or her Father or Mother, by the Alphabet above-said, then add all

all the said numbers into one total summe; then divide the same by 9. and then if 1. or 4. remain, it sheweth the Planet ☉ to have dominion. If 2. or 7. the ☽. If 3. ♃. If 5. ☿. If 6. ♀. If 8. ♄. If 9. ♂. In like manner is known under which of the twelve celestial Signes any person is born: To try the same, summe together the Persons name, his Father and Mothers names, as aforesaid, and divide the same total by 12. then if 1. remains, it signifies ♌. if 2. ♒. 3. ♍. 4. ♐. 5. ♋. 6. ♉. 7. ♈. 8. ♎. 9. ♏. 10. ♑. 11. ♓. and 12. ♊.

The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿.	☽.

The number of the dayes of the week.

106.	52.	52.	103.
Sunday,	Munday.	Tuesday.	Wednesda
☉.	☽.	♂.	☿.

31.	68.	45.
Thursday.	Friday.	Saturday.
♃.	♀.	♄.

FAIRE

FAIRS.

he Names of the principal Fairs in England *and* Wales, *together set forth; with the Moneth, Day, and Place where they be kept, more largely then heretofore.*

Fairs in January.

He 3 at Llanibithew, the 5 at Hicketford in Lancashire. The 6 being Twelfth day at Salisbury, at stow, the 7 at Llanginnie, the 25 at Bristol, at rchingford, Gravesend, the 31 at Llandissel.

Fairs in February.

he 1 day at Bromley in Lancashire, the 2 at Bath, ickleſworth, at Bugworth, at Faringdon, at Codley, Linn, Maidston, Reading, Becklesfield, the Vin Wiltshire, Whiteland. The 3 at Boxgrove, at nly, the 6 at Stafford for six dayes, for all kind of chandize without Arrests; the 8 at Tragaron, the Landaff, the 14 at Owndle in Northamptonshire rsham, the 24 at Baldock, Bourn, Froom, Henly Thames, Higham ferries, Tewksbury, Upping-, Walden, the 26 at Stanford, an Horse fair.

Fairs in March.

he 1 at Langadog, Langevellah, Madrin, the 3 emwelbraks in Norfolk, the 4 at Bedford, Oakthe 8 at Tragarron, the 12 at Spaford, Stamford, ary, Wooburn, Wrexam, Bodnam, and Alsome rfolk, the 13 at Wye, Bodwin in Cornwal, and tbowin, the 17 at Parrington, the 18 at Stur-, the 20 at Alesbury, Durham, the 24 at Llanerth, the 25 at St. Albons, at Aſhwel in Hartford-Burton, Cardigan, Cartwalden in Essex, Hunn, St. Jones in VVorc. Malden, Malpas, N-w-

caſtle, at Northampton, at Onay in Buckinghamſhire, at Woodſtock, at Witeland, at great Charte. The 30 at Malmesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford, the 3 at Leak in Staffordſhire, the 5 Walingford, 7 Darby, 9 Billingſworth, 22 at Stabford, the 23 Ampril, Bewdley, Browton, Briſtock, Bilſon, Bury in Lancaſhire, Caſtlecombs, Charing, Chicheſter, Engfield in Suſſex, Gilford, Biſhops-Hatfield, Hinningham, Ipſwich, Kilborough, Lonquer, Northampton, Nutley in Suſſex, St. Pombes, Sabridgeworth, Tamworth, Wilton, Wortham, Rilborough, Harbin in Norfolk, Sapſar in Hartfordſhire. The 25 at Bourn in Lincolnſhire, Buckingham, Caln in Wiltſhire, Cliſte in Suſſex, Colbrook, Dunmow in Eſſex, Darby, Innings in Buckinghamſh. Oakham, Uttoxiter, Winchcomb. The 26 at Tenderden in Kent, at Clete.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancaſh. Chelmsford, Congerton in Cheſhire, Fockingham, Grighowel, Kimar, Leighton, Leiceſter, Litchfield if not on Sunday, at Lexfield in Suffolk, Linfield, Latriffent, Louth, Maidſton, Oceſtry in Shropſh. Perin, Philipſnorton, Ponbridge, Reading, Rippon, Stanſted, Stow the Old, Stocknailand, Tuxford in the Clay, Usk Haveril, Warwick, Wendover, VVorſeworth. The 2 at Powlthcley in Carmarthenſhire, the 3 at Abergavenny, Aſhborn peak, Arundel, Bramyard, Bala, Cherſey near Oatlands, Chipnam, Churchſtretton in Shropſh. Cowbridge in Glamorganſhire, Darby, Denbigh, Elſtow by Bedford, Hinningham, Merthir, Mounton, Noneaton, Huderafield, Ratſdale in Lancaſh. Tidnel, Waltham Abbey, Thetford in Norfolk. The 5 at Merchenleth in Montgomeryſh. The 6 at Almsbury, Hoy, Knighton. The 7 at Bath, Beverley, Hanſlop, Newton in Lancaſh. Hatesbury, Oxford

ford, Stratford upon Avon. The 8 at Maidſton. The 10 at Aſhborn in the Peak, the 11 at Dunſtable, the 12 at Greys-Thorrock in Eſſex, the 13 at Bala in Meriton, the 15 at VVelchpool in Mountgomery. the 16 at Llangartanagge in Cardiganſhire, the 19 at Mayfield, Odehill, Rocheſter, Wellow, the 20 Malmſbury, the 25 at Blackburn, the 29 at Grambroke, the 31 at Perſhore.

Fairs in June.

The 3 at Alesbury, the 9 at Maidſton, the 11 at Holt, Kinwilgate in Carmarthenſh. Lanibither, Lanwiſt, Landinaladór, Maxfield, Newborough, Newcaſt. in Elim, Oakham, Wellington, Newportpannel, Skipton upon Stow, Bremwel in Norfolk. The 13 at Newton in Kedwen, Mountg. the 14 at Bangor, the 15 at Vizes, Perſhore, the 16 at Bealth, Newport, the 17 at Hadſtock, Higham ferries, Lanigrolling, Towgreon the 19 at Bridgenorth, the 21 at Yſtradmerick, the 22 at St. Albons, Shrewsbury, Durham, Darby, the 23 at Barnet, Caſtle-Ebidien, Dolgelly, 24 at Aſhborn, St. Anns, Awkingborough, Bedford, Bedle, Beverley, Biſhopscaſtle, Boughton green, Boſworth, Brecknock, Bromſgrove, Cambridge, Colcheſter, Crambrock, Croydon, Farnham, Gloceſter, Halifax, Hartford, Harſton, Horſham, Hurſt, Kingſton, War, Kirkham, Aund, Lanc. Leiceſter, Lincoln, Ludlow, Pemſey Preſton, Reading, Rumford, Shaftsbury, Stratſtock, Tunbridge, VVakefield, VVenlock, VVeſtcheſter, Windſor, Wormſter, York. The 26 at Northop, the 27 at Burton upon Trent, Folſtone, Landegain, the 28 at Heſcorn, Machenleth, St. Pombes, Royſton, the 29 at Aſhwel, Barkhamſted, Bennington, Bala, Bibalance, Bolton, Bromly, Buckingham, Buntingford, Cardiff, Gorgange, Odeſdon, Holdſworth, Horndon, Hudderfield, Lewer, Knotsford, Lempſter, Lamorgan Lendeber, Mansfield, Marleborough, Peterfield, Pontſtephen, Sarſtrange, Sennock, Mountſorril,

Mounſtril, Onay, Peterborough, Southam, Stafford, Stockworth, Sudbury, Thorrock Grayes, Upton, Tring, at Wem, Weſtminſter, Witney, Woolverhampton, Woodhurſt, York. The 30 at Maxfield.

Fairs in July.

The 2 day at Aſhton Underline, at Congerton 3 dayes at Huntington, at Rickmanſworth, at Smeath, at Swernſey, VVoinborn. The 3 at Haverſon, the 5 at Burton upon Trent, the 6 at Haverhull, Lambither, Llanidlas. The 7 at Albridge, Burntwood, Chipping norton, Caſtlemain, Chappelfreſh, Canterbury, Denbigh, Emlin, Haverford, Richford, Shelford, Sweacon, Tenbury, Teſhavemick, Vizes, Uppingham, at Lidde; Parthey. 13 at Fodringhay. 15 Greenſtead Pinchback, 17 Stevenage, Bealth, Kelmes, Leek, Llanvilling. 20 at VVinchcomb, Anferton, Barkway, Barley, Boulton, Bowlen, Cateſly, Chimmock, Coolidge, Llanibithener, Neath, St. Margarets, Odiham, Tenbie, Usbridge, VVoodſtock. 21 at Bainards-caſtle, Battlefield, Bickleſworth, Billoricay, Redburn, Bridgenorth, Broughton, Calne, Clitheral, Colcheſter. 22 at Irkleton, Keſwick, Kimolton, Kingſton, Maudlen-hill, Hey, Marlborough, Newark upon Trent, Norwich, Church Ponterley, Ridwalley, Roking, Stoniſtratford, Stokesbury, Turbury, VVitheral, VVithgrige, Yadeland, Yern. 23 at Carnarvan, Cheſton. 25 at Abington, Aſhwel, Aldergam, Baldock, Barkhamſtead, Bilſon, Boſtone, Briſtowre, Briſtol, Bromſgrove, Bromley, Broadoke, Buntingford, Camden, Capel Jago, Chicheſter, Chihol, Derby, Doncaſter, Dover, Dudley, Erith, Hatfield, St. James London; at St. James by Northampton, Ipſwich, Kingſton, Liſle, Reading, Richmond in the North, at Roſs, at Saffronwalden,

at

at Shaftnal, at Skipton, at Stamford, at Stackpool, at Stone, at Themblegreen, at Thickham, at Thrapstone, at Tilbury, Trowbridge, Walden, VVarrington, VVetherby, VVigmore. The 28 at Ashwel, at Canterbury, at Chappel-frith, Horsham. The 30 at Stafford.

Fairs in Auguſt.

The firſt day at Bath, at Bedford, at Chepſtow, at Dunſtable, at St. Eedes, at Exceter, at Feverſham, at Flint, at Hay, at Horſnay, at Kaermarthen, at Kaergwilly, at Llantriſſent, at Llawiwin, at Ludford, at Loughborough, at Malling, at Newton in Lancaſhire, at Newcaſtle upon Trent, at Northamchurch, at Rumney, at Shrewsbury, at Selborn, at Selby, at Thraxſted, at VVisbich, at Yellane, and alſo at the city of York. The fourth day at Radnor, and at Linton. The tenth day at Abchurch, at Banbury, at Blackamore, at Bodwin, at Brainteford, at Chidley, at Chidley, at Choreley, at Croyley, at Diffringdiwich, at Doncaſter, at Farnham, at Fodriſham, at Fulſea, at Harley, at Hawckhurſt, at Horncaſtle, at Hungerford, at Kellow, at Kenwilgal, at Kilgarron, at Ludlow, at Martas, at Melton-mowbray, at Mearworth, at Newborough, at Oundle, at Rugby, at Sedole, at Sherborn, at Tocester, at Waltham Abbey, at VValden, at Weydon, at VVormſter, at VVinſtow. The fifteenth day at St. Albons, at Bolton, at Cambridge, at Carliſle, at Cardigan, at Ciſborough, at Goodhurſt, at Hinckley, at Huntington, at Laton, at Marleborough, at Newin, at Northampton, at Newport in Monmouthſhire, at Preſton, at Raiardargwy, at Roſs,

at Stow in Lincolnſh. at Stroud, at Swanley, at Tutbury, at Wakefield, at Whitland, at Yminith. The 25 at Aberconwey, at Aborough, at Aſhby-de-la-zouch, at Beggars-buſh, at Bromley Slag, at Bridgeſtock, at Chorley, at Croyley, at Crowland, at Dover, at Daringdon, at Grimby, at Harewood, at Kiddermiuſter, at London, at Mountgomery, at Monmouth, at Nantwich, at Northallerton, at Norwich, at Orford, at Sudbury, at Tewksbury, at Tuddington, at Watford. The 28 at Aſhford, at Daintry, at Sturbridge, at Wan, at Taliſarngreen, at Welchpool. The 29 at Brecknock, at Colby, at Carmarthen, at Kaerwis, at Okeham, at Watford.

Fairs in September.

The firſt day at Chappelſilvie, St. Giles, at Neath. The 7 at Ware, at Woodburyhill. The 8 at Atherſton, at Bewmaris, at Blackborn, at Brewood, at Bury in Lancaſhire, at Cardigan, at Cardiff, at Charton, at Chaulton, at Drayton, at Driſield, at Gisborough, and at Gliborn, at Hartford, at Huntingdon, at Llandiffel, at Maldon, at Northampton, at Partney, at Reculer, at Smeath, at Snide, at Southwark, at Sturbridge, at Temby, at Ulceſter, at Wakefield, at Waltham on the Woulds, Weſt Nem. at Whiteland. The 12 at Tuxford, at Worſeworth, at Woolpit. The 13 at Newtown, Redwin, Powltheley, at Varfley. The 14 at Abergavenny, at Barſley, at Churchſtretton, at Chesterfield, at Denbigh, at Hidome, at Hesbury, at Munckton, at Newborough, at Newport, at Penhad, at Rippon, at Richmond, at Roſs, at Rockingham, at Smalding, at Stratford upon Avon, at Waltham Abbey, at Wotten under hedge. The 15 at Raiardagwy. The 17 at Cliffe, Llanidlas. The 20 at Llanvelly, at Ruthin. The 21 at Abergwilly, at Baldock, at Bedford, at Braintry, at Brackley, at Maiden-pulwick, at Canterbury, at Dover, at Clapon, at Croydon, at Daintry, at Eaſtred,

Eastred, at St Edmondsbury: at Helmsly, at Holden; at Katherine hill, at Knighton, at Kingston, at Ware, at Marleborough, at Malden, at Mildnal, at Nottingham, at Peterborough, at Shrewsbury, at Stratford, at Vizes, at Wendover, at Witheral, at VVoodstock. The 23 at Pancridge in Staffordshire. The 24 at Llanvilling, at Malton a week. The 26 at Darby. The 28 at Dolgeth, at Kaermarthen. The 29 at Aberconwey, at St. Albons, at Ashborn Peak, at Balmstock, at Basingstock, at Bishopstratford, at Blackburne, Besterrunningham, at Bukland, at Burwel, Canterbury, Cehich, at Cockermouth, at Market Deeping, at Michael Dan, at Headley, at Hray, at Higham-ferries, at Hull, at St. Ives, at Kingston, at Killingworth, at Kingsland, at Lawenham, at Lancaster, at Leicester, at Llanidlas, at Llanvihangel, at Llochir, at Ludlow, at Malden, at Marchenleth, at Methir, at Newbury, at Selby, at Shelford in Bedfordshire, at Sittingborn, at Stow Linc. at Tuddington, at Uxbridge, at Weyhill, at Weymer seven dayes, at Westchester, at Witham, at Woodham-ferry.

Fairs in October.

The 1 at Banbury, at Caster. The 2 at Salisbury, The 3 at Boulton in the Moors. The 4 at St. Michael the 6 at Havent in Hampsh. Maidstone in Kent. The 7 at Bishopsstratford, at Chichester, at Hereford, at Llanibither, at Pontstephen, at Swansey. The 9 at Ashborn Peak, at Blith, at Devizes, at Gainsborough, at Harborough, at Sabridgeworth at Thorrock greys. The 12 at Bolton furnace, Llangoveth. The 13. at Aberfrow, at Charing, at Craston, at Colchester, at Drayton, at Edmonstow, at Gravesend, at Hitchin Newp. at Hodnet, at Leighton bussard, at Marshfield, at Newport in Munmouthshire, at Royston, at Stopforth, at Staunton, at Tamworth, at Windsor. The 18. at Ashwell, Banbury, Barnet,

Brickhill, Bridgenorth, Bishops-hatfield, Burton upon Trent, Charleton, Regis, Cliffe, Ely, Faringdon, Henly in Arden, Holt, Kidwelly, Isk, Low hadden, at Marloe upon Thames, Middlewich, Newcastle, Radnor, Thirst, Tisdale, Tunbridge, Uphaven, VVellingborough, VVighan, VVrigley, York. 19 at Frideswid by Oxford. 21 at Saffronwalden, Cicester, Coventry, Hereford, Llanibither, Lentham, Stockesley. 23 at Bidesworth, Knotsford, Dow, Ratsdale, Preston, VVhitchurch. 25 at Beverley. 27 at Darnton. 28 at Aberconwey, Ashby de la zouch, Biderden. Hallaton, Hartford, Lemster, Llanedy, Newmarket, Oxford, Preston Aund. Stanford, Talisarn green, VVarwick, VVillon, Wormster. 30. at Abermales, Chelmsford, Ruthin, Powltheley, Stockesley, Wakefield. On Martinmas day at Darnton.

Fairs in November.

The 1 day at Bickleswerth, Castlemain, Kellome, Mountgom. Ludlow. 2 at Belchinglie, Bishopscastle, Elsemere, Kingston upon Thames, Leek, Loughborough, Layfield, Marfield, York. 3 at Kaermarthen. 5 at Welchpool. 6 at Andover, Bedford, Brecknock, Hartford, Lesford, Mailing, Marton in Holderness, Newport pond, Pembridge, Salford, Stanley, Trigney, VVellington, VVetshod. 10 at Aberwingreen, Lenton in Nottinghamshire, 7 dayes at Llanibither, Rugby, Shifnal, Wem. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Marlborough, Monmouth, Newcastle, Emlin, Shaftsbury, Skipton in Craven, Tream, Withgrig, York. 13 at St. Edmondsbury, Gilford in Surrey. 15 at Llanithimety, Marchenlete, VVellington. 17 at Harlow, Hide, Lincoln, Northampton, Spalding. 19 at Horsham in Kent. 20 at St. Edmondsbury, Health, Ingarstone. 22. at Penibont, Sawthey. 23 at Bangor, Bwelth, Carlin, Froome. Kateseross, Ludlow, Sandwich, Tuddington. 25 at Higham ferries. 28 at Ashborn peak. 29 at Lawrest.

30 at

30 at Ampthill, Baldock, Bedford, York, Bewdly, Boston Mart, Bradford, Collingborough, Cobham, Gubley, Endfield, Gargreen, Greenstead, Harley, Kimolton, Maidenhead, Maidenbrack, Narbert, Oceſtry, Peterfield, Pecores, Preſton, Rocheſter, Wakefield, Warington.

Fairs in December.

The 1 at Tutbury. 5 at Dolgeth, Newton, Puckley, 6 at Arundle, Eaſed, St. Needs, Exeter, Grantham, Hendingham, Hethin, Hornſay, Norwich, Sennock, Spalding, Woodſtock. 7 at Sandhurſt. 8 at Bewmaris, Clitheral, Helxome, Kaerdigan, Kimar, Leiceſter, Malpas, Northampton, Whitland. 21 at Hornby 22 at Llandilavawr. 29 at Canterbury, Royſton, Saliſbury.

A Note of the moveable Fairs in England *and* Wales.

FRom Chriſtmas till June every Wedneſday at Northallerton. The 3 Mondays after Twelfth day, at Hinckley in Leiceſterſh. The Tueſday after Twelfth day, at Melton-Mowbray, and an Horſe Fair at Salisbury. The Thurſday after Twelfth day, at Banbury, Littleworth; and every Thurſday for 3 weeks. Friday after Twelth day, at Litchfield. On Shrove Monday at Newcaſtle under Line. On Aſh-Wedneſday at Abington, Cardain in Gloceſterſhire, Ciceſter, Dunſtable, Eaton by Windſor, Exeter, Folkingham, Leichfield, Royſton, Tamworth, Tunbridge. On the firſt Thurſday in Lent, at

Ban-

Banbury. On the first Monday in Lent, at Chesay, Chichester, Winchester. On the first Tuesday in Lent at Bedford. On the fourth Monday in Lent at Odiham, Saffron-Walden, Stanford. On Friday and Saturday before the fifth Sunday in Lent, at Hartford. On the Monday before the Annunciation, at Denbigh, Kendal, Wisbich. On the fifth Monday in Lent, at Grantham, Helxome in Sussex, Salisbury, Sudbury. On Wednesday before Palm-Sunday, at Drayton. On Thurs. before Palm-Sunday, at Llandissel. On Palm-Sunday Eve, at Alesbury, Leicester, Newport, Pomfract, Skipton, Wisbich. On Palm-Monday, at Billingsworth, Kendal, Llandanren, Worcester. On Wednesday before Easter, at Kaerling, Llanguilling. On Maundy-Thursday, at Kettering, Sudminster. On Good-Friday at Acton-Burnel, Amphil, Bishops-castle, Brenton, Bury, Charing, Engfield, Gilford, Hinningham, Ipswich, Lonquer, Meliain, Nutley, St. Pombes, Risborough, Rothecum. On Tuesday in Easter week, at Brails, Daintry, Hitchin, Northfleet, Rochford, Sanbich, Ashby-de-la-zouch. On Monday in Easter week, at Gainsborough a Mart, Onay, Dryfield. On Wednesday in Easter week, at Wellingborough, Beverley, Redburn. On Friday in Easter week, at Darby. On Saturday, at Skipton. On Monday after Low-Sunday, at Bicklesworth,

worth, Eveſham, Newcaſtle. On the third Monday after Eaſter, at Lowth. In Rogation week, at Beverley, Enfield, Rech. On Aſcenſion Eve, at Abargely, Darking. On Aſcenſion day, at Bewmorris, Biſhop-Stratford, Braditead, Brunningham, Bridge-North, Burton, Chappel Frith, Chappel-Kinon, Eccleſhal, Eggeſtrew, Hallaton, Kidderminſter, Lutterworth, Middlewich, Newcaſtle, Rippon, Roſs, Stapport, Sudminſter, Vizes, Wigam. Yaun. On the Monday after Aſcenſion day, at Thraxſtead, Burſington. Wedneſday after Aſcenſion, at Shrewsbury. Friday after Aſcenſion, at Ruthin. On Whitſon Eve, at New-Inne, Skipton in Craven, Wisbitch. On Whitſon Monday, at Grib, Kirby-Steven, Lenhim, Ratſdale, Rie-hill, Salisbury, Agmondſham, Amerſon, Appleby, Bickleſworth, Bradford, Bromyard, Burton, Chicheſter, Cockermouth, Darrington, Eveſham, Exceter, Harts-green, St. Ives, Linton, Owndle, Rigate, Shelford, Sittingborn, Sleeford, Mitliome, Whit-Church, Darrington in the North, Dryfield, Stockheer. On Whitſon Tueſday, at Aſhby, Canterbury, Daintry, Elſemere, Epping, Farringdon, High Knotsford, Laiton-Buzzard, Lewes, Longuer, Long-Milford, Llanimthevery, Melton-Mowbray, Midhurſt, Monmouth, Perith, Rochiford, Oringſtock. On Wedneſday, at Llanbedder, Llandeby, Leek,

Newark,

Newark upon Trent, Pontsteven, Royston, Lanbar. On Thursday at Cukefield, Kingston. On Friday at Cockshal, Darby, Stew in Guellin. On Trinity Eve at Pomfret, Rowel, Skipton. On Trinity Monday, at St. Mary-Awk, Kendal, Heunslow, Southcave, Stokelly, Briswel, Raily, Spisby, Watford, Tunbridge, Vizes. On Tuesday at Abergavenny, Radnor. On Wednesday at Aberfrow. On Corpus Christi day at St. Anns, Banbury. Bishop-stratford, Brimmingham, Carewid, Egglesrew, Hallaton, Halig, Kidderminster, Llanwist, Lanimerchemeth, Neath, Newport, Prescor, St. Eedes, Stamford, Stopport, Newbury, Hempsted, Ross. On Friday after at Coventry, Chepstow. On Monday after at Belton, Stamford. Monday after the 3d. of July at Haveril. On Sunday fortnight after Midsummer, at Fodringhay. On Monday before S. Bartholomew at Sanbitch. On Monday after St. Michael, at Falsely, St. Faiths by Norwich, St. Michaels. On Tuesday at Salisbury. On Thursday at Banbury. Monday fortnight after Whits. at Darnton; and so every Mond. fortnight until Christmas. A fair at Burnham-westgate in Norfolk, Lamas Eve, and five dayes after.

An Advertisement of Books.

THe works of W. Fenner. *B. of Divinity.*
A heavenly Treatise of the Divine Love of Christ, by J. Preston, D. D.

Pleni-

Plenitudo Fontis; *or, Christs fulness and Mans emptiness, by the same Authour.*

Two Treatises, viz. the Christian Freedom, and the Deformed form of a formal Profession.

The Christian freedom; or, the Character of the Gospel; shewing the priviledge and prerogative of the Saints by vertue of the Covenant.

The Life and Death of Dr. Martin Luther, *the passages whereof have been taken out of his own and other Godly and most Learned mens writings, who lived in his time.*

Justice justified; or the Judges Commission opened: in two Assize Sermons, Preached before the Judges of Assize.

The best Name on earth: together with several other Sermons lately preached at St. Brides, *and in other places, by* Tho. Fuller, D.D.

Notes upon Jonah, *by* Thomas Fuller.

Triana: or a three-fold Romanza of Mariana, Paduana, Sabina.

Ornitho-logie; or the speech of Birds. Also the speech of Flowers; partly Moral, partly Mystical.

The most glorious Star; or Cœlestial constellation of the Pleiades, *or* Charles Wane.

Divine Meditations.

A continuation of the History of Argalus *and* Parthenia.

Regale Lectum miseriæ; *or, A Kingly Bed of Misery.*

Choice

Choice forms of Prayer, by several Reverend and Godly Divines.

A brief instruction concerning the Holy Sacraments.

Dives *and* Lazarus, *or rather Devilish* Dives.

The High-way to Happiness.

The Christian Sword and Buckler.

A Dream of the Devil and Dives.

A Censure of that Reverend and Learned man of God, Mr. John Cotton, *lately of* New-England, *upon the way of Mr.* Henden *of* Bennenden *in* Kent.

The wonderful and most deplorable History of the later times of the Jews, *and of the City of* Jerusalem.

The pleasant history of the Gentle Craft, shewing what famous men have been Shoo-makers.

Directions for Writing; set forth for the benefit of poor Schollars, where the Master hath not time to set Copies.

A Manual of most experienced, excellent, and profitable secrets belonging to Physick and Chyrurgery; for all those Diseases *that are most predominant and dangerous (curable by Art) in the Body of Man.*

Markhams *Method; or Epitome.*

The Art of Courtship, by which Young Ladies, Gentlemen, and Forreiners, may be fitted with a variety of elegant Epistles, witty Dialogues, eloquent Expressions, complemental Ceremonies

suitable every occasion.

The Rape of Lucrece, *committed by* Tarquin *the sixth, and the remarkable judgements that befel him for it.*

The History of the Golden Eagle; being both delightful and profitable.

The Miller and King; or the merry Progress and Hunting of King Henry *the* 2d. *in the Forest of* Sherwood *in* Nottinghamshire; *with the pleasant pastime and merry conferences with the Miller of* Mansfield *and his Son.*

The Book of merry Riddles.

The Parliament of Pismires; or a most dilightful History of the famous Clothier of England, *called* Jack *of* Newbury: *in the dayes of King* Henry *the* 8th. *how he was beloved of his Mistress above all her wealthy Sutors; what great and valiant things he did for* England, *and the great number of Poor he daily cherished.*

The second part of Argalus *and* Parthenia, *by* John Quarles *Gent.*

The judgement of the Urine and Pulse, with the Physicians help attending the Chyrurgeons Sanctuary for such accidents as endanger life.

Reader, *be pleased to take notice, That the* Book of Knowledge, *having been several times Printed with much approbation; It is Re-printed with very much Addition nothing of the old omitted: It is not*

[illegible] be Printed.

Likewise there is another Book lately Printed, intituled, The pleasant History of Thomas of *Reading*; *or*, The six worthy Yeomen of the West, *corrected and inlarged.*

The Government of Cattle.

Gentle Reader, *I desire thee to take notice, that there is a piece of Poetry lately Published, called* Dimagoras, *written by Mr.* Quarles, *which I need not stand to commend, in regard that the Author is sufficiently well known to the World.*

There is another excellent Book lately extant, called, The Art of Courtship, *which before was never Printed; it hath passed the perusal of many ingenious Gentlemen, who are pleased to afford it that commendations, which indeed it justly deserves.*

There is a Picture of King CHARLES the Second *on Horseback, with Armor, Drums, Trophies, &c. the likest Picture yet extant.*

[illegible] to be sold by *John Stafford*, in *George-Yard*, near *Fleet-Bridge*, *London.*

FINIS.